

ADVANCED THOUGHT

*A Monthly Journal of
The New Thought, Practical Psychology,
Yogi Philosophy, Constructive Occultism,
♥ ♥ Metaphysical Healing, Etc. ♥ ♥*

WILLIAM WALKER ATKINSON, Editor
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KEYNOTE

For
Meditation

FOR AUGUST, 1917

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord: He is my refuge, and my fortress, my God; in Him will I trust."

*Sound the Mental Keynote. Your thought will
materialise in objective form and action—your
ideal will become real*



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Chips From the Old Block

By William Walker Atkinson

Life is like a great lake.

And we are like the boy who is dropped into the lake in order that he may learn to swim.

The waters of the lake will either allow the boy to sink into its depths; or it will support him while he swims—it all depends upon what the boy does.

All the boy needs is to have confidence, and to strike out! His stroke not only keeps him afloat, but also drives him ahead!

The greater the resistance of the water to his stroke, the greater is the force of his forward motion.

Be not frightened at the depth of the water. What matters the depth so long as the water supports you, and buoys you up?

Neither be dismayed by the resistance of the water to your stroke. What matters it, so long as the reaction to this resistance sends you forward?

If we throw an animal overboard, it swims just as naturally as it lives—it takes the water and its life equally for granted, and it strikes out in both.

But the man thrown overboard into the lake—or into Life—he often doubts his ability to sustain himself or to push forward. He doubts his right to swim or to live. He has lost his primitive instinct, and has not as yet replaced this by Faith.

Have Faith—Have Faith! But forget not to Strike Out—and to keep on Striking Out!

It's up to you whether you Sink or Swim. The Water is there; You are there; and the Power within you is there. But if you don't believe in that Power to Swim and Live—then the Water is ready to let you sink to its depths. But you mustn't blame the Water for this—it is quite ready to support you, and to let you push forward through it.

Come on in, ye boys and girls—the water is fine, and the swimming is good! But you must have Faith, and then more Faith, and then still more FAITH! But not merely the Faith, that “believes”—rather must it be the Faith that KNOWS!

Lessons on "Light on the Path"

By Yogi Ramacharaka

(Third Paper)

The next group of Precepts in the little manual, "Light on the Path," also consists of three positive Rules or Precepts, followed by a fourth one before which there must be read in the implied "But," as explained in last month's paper. Here follow the four Precepts which shall be considered in the present paper:

5. Kill out all sense of separateness.
6. Kill out desire for sensation.
7. Kill out hunger for growth.
8. Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is outside of the eternal, can aid you. Learn from sensation and observe it, because only so can you commence the science of self-knowledge, and plant your foot upon the first step of the ladder. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.

Attached to the fifth precept (above stated), there appears the following "footnote," statement, or commentary thereupon:

"Do not fancy that you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain—not that yourself shall become clean."

Let us now consider the first three above stated Precepts, in connection with the eighth one which explains each; and in connection with the "footnote" attached to the fifth one.

5. "Kill out all sense of separateness," BUT "Yet stand alone and isolated, because nothing that is embodied, nothing that is con-

scious of separation, nothing that is outside of the eternal, can aid you."

The traveller on The Path must realize that he is not a "separate" or distinct entity, at the last; though, in another sense he is an Individual who must work out his own salvation by means of growth, unfoldment, and the inflow of the Spirit of the Eternal One. Each and every soul, while a centre of expression of the One Self, is nevertheless inextricably bound up with the entire Manifestation of the One. There are mental and spiritual filaments binding and uniting each soul with all the other souls with which it comes in contact. You are not an "elect" soul wandering in a wilderness of alien souls—though at times each of us may feel that such is the case.

Each of us dwells in an environment which he has built up for himself by the ties of Attraction in the course of his past existence. Each of us is just exactly where he deserves to be; and just where the conditions of his Growth are best served. This is a hard saying, but a true one. When we rebel at the nature and character of our associations, let us not forget that these associations have been drawn to us by the Law of Attraction, in one way or another. Nothing around us is really alien to us—each is attached to us by some link or links of our past or present lives. And the moment that the equity and infinite justice of such associations cease to exist, that moment do the ties and bonds become loosened—and not one moment before. We often smile at the slang phrase of the "man on the street" which informs us that we are "getting all that is coming to us"—but in this slang phrase, and thoughtless utterance, is to be found a profound truth. And when we "get all that is coming to us," then there will be no more of that particular thing "coming to us." And this applies to environment, as well as to anything else.

That which in the occult teachings is called "Karma" is not the crude system of "punishment" which many suppose it to be. The only "punishment" we receive is that which we have attracted to ourselves. "We are punished by our sins, not for them," as some one has well said. We are our own judge, jury, and district attorney. If we find ourselves surrounded by persons of an inferior degree of spiritual evolution, it is not their fault, nor the fault of society, nor the fault of God—it is no one's fault but our own. And, if we persist in regarding these inferior souls (i. e., these less-developed souls) as hateful in themselves, we tend to attract the conditions of such until we learn the lesson **that all differences and distinctions between souls are but the result of Growth, Experience, and Spiritual Evolution.** We, ourselves, are as far below certain higher souls, as these lower souls are below us—it is all a question of comparison and degree of evolution.

Remember the old story of the man who, perceiving a drunken sot in the gutter, said: "There, but for the grace of God, am I." You may retain the spirit of this noble statement, though changing its words, in your thought: "There, but for the Law of Spiritual Evolution, am I." Much at which your soul now revolts has formed a part of your past experience. You have "lived out and outlived" that ignoble phase. Be glad, and rejoice that this is so; but do not let your rejoicing extend to the feeling of superiority and self-complacency toward the soul which has not as yet "lived out and outlived." Detest the condition, if you will; but do not detest the soul undergoing it. The reason that you detest the condition so much, is usually the proof that you have experienced it yourself in the course of your series of existences—only that. You are no **better** than that other soul—you have merely had **more experience**, that's all; and with your experience has come added knowledge. If you extend your hatred and disgust to the individual soul now wearing the cloak, you have not learned the lesson—and then perhaps your soul will attract that same cloak to itself once more, in order to gain the added experience and knowledge needed by it, so that it shall finally "out-live" it completely and not merely in semblance.

Yet, as the Precept tells us, we must always stand alone and isolated—for our only help can come from the Eternal. Each soul must stand on its own feet, and tread the Path with its own feet. There are no motor cars, no jinrickashaws, on The Path. No knowledge is ours until we have earned it and learned it ourselves. Teachings are good, warnings are good, examples are good—but each must make the Truth his own before he may profit by it. Therefore, while realizing our relationship to (and ultimate identity with) all other souls on the Path, let us ever learn to stand alone, and to let the Spirit express itself through our Individuality. Here is a Paradox which must be mastered.

6. "**Kill out desire for sensation,**" BUT "**Learn from sensation and observe it, because only so can you commence the science of self-knowledge, and plant your foot upon the first step of the ladder.**"

The words of the Precept which bid us to "**Kill out desire for sensation,**" of course mean that we should cease to **desire sensations**, to live for sensations, to regard sensation as the end and aim of life and the essence of happiness. Not only the esoteric teachings, but also the teachings of common-sense, bear this message. He who lives the life of desire for sensations is like him who drinks sea-water to quench his thirst—the more he drinks the greater does his thirst become, until he dies. The desire for sensations is the great motive which causes men and women to run to excesses, and is the cause of most of

the sin and misery of the world. There should be no need of argument here; hence we shall not say more on the subject.

But (and here note the tendency of man to swing from one extreme to the other) some have taken this to mean that all sensations should be stamped out, and regarded as vile. The excesses of the ascetics of all religions have shown us the folly of this unnatural practice or method. The Voice of Wisdom points to the Golden Mean or Balance between the two extremes. Shun the **desire for sensations**; but at the same time regard **sensations** as something which have come to you naturally in the course of your physical, mental and spiritual evolution. Learn to **master** sensations, and learn not to become a **slave** to them—that is the Golden Mean. Every sensation which comes to man has played a useful part in his past evolution—each was good in its way, time, and place. But when sensations seek to usurp the place belonging to higher faculties, then is the time to put them in their right place and to master them. The true occultist does not seek to mutilate and dismember his emotional self—rather does he seek to assert Mastery, and to transmute the power of Emotion and Sensation into higher channels: and great is the power thereof in the hands of a Master!

Man, know thyself! And knowing thyself means know **all** of yourself, not merely a **part** of yourself. Your sensations are a part of yourself—therefore know them, study them, learn their ways, and finally, **master them** and **set them to work in the best direction**. But, never allow Sensation to become your master, instead of your servant. Once more I shall quote the lines of Carpenter which I asked you to consider last month:

"Therefore, I say, let no confusion cloud thy mind about this matter;
But ever when Desire knocks at thy door,
Though thou grant it admission and entreat it hospitably, as in duty bound,
Fence it yet gently off from True Self,
Lest it should tear and rend thee."

Here is another instance of obtaining the Balance between the Pairs of Opposites—the Balance of Poise which is Power!

7. "**Kill out hunger for growth**," BUT "**Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air**. So must you press forward to open your soul to the eternal. But it must be the eternal that grows forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature."

There is nothing to be added to the above—it carries its own message and lesson. Adding to it would serve but to detract from its

beauty and force, its wisdom and virtue. Have you ever tried to force open an unfolding bud? Have you ever plucked up the little plant in your garden, to see whether its roots are spreading? If so, you have learned that Nature does not relish this meddling with her work. Did you ever hear the story of the naturalist who tried to hasten the deliverance of the butterfly from its cocoon? Its wing seemed to disentangle itself slowly, and the man thought he would cut short the process, so he pulled the cocoon from it—the butterfly never gained the use of that wing; it was a cripple all through its short span of life! There is many a correspondence between the operation of laws on the various planes of life—from the Physical Plane we may learn many lessons regarding the Spiritual Plane.

Here, then, is a third Paradox, in the solution of which you will find a great Truth!

GENIUS IS CONSTANT

(From Emerson's "Self-Reliance")

The civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but loses so much support of muscle. He has got a fine Geneva watch, but he has lost the skill to tell the hour by the sun. A Greenwich nautical almanac he has, and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind. His notebooks impair his memory; his libraries overload his wit; the insurance office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy, by a Christianity entrenched in establishments and forms, some vigor of wild virtue. For every stoic was a stoic; but in Christendom where is the Christian?

There is no more deviation in the moral standard than the standard of height or bulk. No greater men are now than ever were. A singular equality may be observed between the great men of the first and the last ages; nor can all the science, art, religion and philosophy of the nineteenth century avail to educate greater men than Plutarch's heroes, three or four and twenty centuries ago. Not in time is the race progressive. Phocion, Socrates, Anaxagoras, Diogenes, are great men, but they leave no class. He who is really of their class will not be called by their name, but be wholly his own man, and, in his turn, the founder of a sect. The arts and inventions of each period are only its costume, and do not invigorate men. The harm of the improved machinery may compensate its good.

Hudson and Bering accomplished so much in their fishing boats, as to astonish Parry and Franklin, whose equipment exhausted the resources of science and art.

Galileo, with an opera-glass, discovered a more splendid series of facts than any one since Columbus found the New World in an undecked boat.

It is curious to see the periodical disuse and perishing of means and machinery which were introduced with loud laudation, a few years or centuries before.

The great genius returns to essential men.

The Church of the World

.By Harold F. Palmer

I am a member of the Church of the World and every one within the World is a member too; the great Priest of my Church expresses, through all who breathe, the name of Love. It is the oldest Church and yet the youngest; it includes Heaven and Hell, Saints and Sinners.

From time to time a few people get together and try to establish a Church of their own; somebody wants to rule, believing he or she has a special message for the world; a few ideas are "canned and dished out," a few set ideas to live by, until the soul demands freedom and all those that grow break from their limitations, finding it impossible to be tagged; they go forth into the great, wide universe of thought and find that every day is a good day, if the thoughts of the individuals are all O. K., and that education is a series of experiences.

In this great, liberal world of thought men say what they think and, for this reason, are not always loved; yet it is a bad sign if all men speak well of us—we usually speak kindly of the dead. If we are live men and say things worth while there will be many "knockers"; they are good for business, however, for it is human nature to desire the things against which we are warned.

In this Church of the World we learn to pray, even as we walk the streets or work hard, with eyes open; we keep our feet well planted on the soil, knowing that if we are too spiritual we will be out of place. By all means be good, but not TOO GOOD. We can be over-sweet and give an over-dose of nice manners.

The crowning joy of my life, at one time, was in developing a dignified, ministerial appearance and being a minister of a church. Young ministers, like new-born babes, are generally the fond pets of many adoring old ladies, and the admiration of giggling girls. 'Tis great to be a holy man, for a minister is the center of attraction; yet there is a tendency, even more than that, in our liberal movements to adopt the old system of reverence, building up an altar and placing upon it some sacred teacher; constantly we are listening to the praises of individuals of his or her wonderful message; we allow ourselves to be drugged and hypnotized by the ideas of others, instead of allowing the soul to think its own thoughts; great souls can never be organized; for the thinker there is but one leader, there is but one light—the pure, white light of the soul. Authorities and traditions must crumble beneath his feet and the voice of the High Priest then speaks from his own soul the music of the Heavens, the singing of the birds,

a thought of compassion richer and deeper than all the sermons ever heard. The flowers of nature opening up within the soul a thousand questions unanswered, the mystery of the leaf that grows on the tree within this university of nature, climbing the mountain side or standing beside the ocean, walking the streets studying the faces of humanity, if we will but observe, will teach us more than all the universities of the world can give to us.

Religion has been stifled with its shell of conventionality; education has succeeded in making good "parrots" of us all. The real genius is the thinker, even though his thoughts contradict customs of centuries. The great world includes all churches in a spirit of tolerance, but the most sacred place I know of is the Divinity of the Home, the Joy of Motherhood, the voices of little children, the love for one another and the heavenly music of family fellowship; and then, as one leaves that home, to know that he is still at home, to feel still the tie that binds and to let my family include the world, to let every man have his freedom, to be good friends with those who contradict me, for my prayer book to be the observance of the golden rule. Within this Church are those who dance and make merry with song, yet it is all a part of the Church service; wherever joy lives we are standing upon the altar of the Gods.

Divinity lives within the prostitute, within the prisoner; for we are ALL prisoners, and there is none who have never fallen. At one time my heart was heavy; I was in the slum district of a great city, too vile to describe, street after street filled with houses of ill-fame. I was told that all of this property belonged to a fashionable society church, that the minister was paid his salary from the rental of those "dens"; now I view it all with different eyes, for I know that the painted women of those houses were equally church members with all the rest and that the minister was no more reverend than the dirty-faced men who walked the tenement streets, that the slums and all of the places were just as much the church as that which had been hitherto set apart. I love bad people, Jesus did too; sinners are my companions; a sinner can always be approached, saints seem to hide themselves from me behind the cold masonries of the cathedrals.

All men love the Message of the Nazarene; it was big and all-inclusive; and even though we are growing tired of mocked form and ceremony, the sweet message that he gave "Let him that is without sin cast the first stone," the sweet bond of brotherhood, the religion of love is still sweeter and deeper than ever.

You can never organize a Church, for the soul of a real Church is the great Love of God and you can no more organize Love than you can control the mighty ocean.

Feeling, Emotion, and Desire

By William Walker Atkinson

In the present paper of this series, we enter upon the consideration of that great class of mental states which give the impression of being more "internal" and "personal" than those concerned directly with sensations, perception and thought. This great class is divided into three sub-classes, viz.: (1) **Feeling**, or the simple, single element of emotional states or desires; (2) **Emotion**, or the varied, complex combination of states of feeling; and (3) **Desire**, or the complex state arising from feelings and emotions on one side, and blending into will on the other side.

Feelings

Feeling is defined as: "The simple and single agreeable or disagreeable side of any mental state." Feeling can be described or defined only in its own terms, for there is nothing else resembling it. Unless you have actually experienced Feeling, you cannot understand its meaning from words of description or definition. The pleasure or pain—the agreeable or disagreeable sides of a mental state—depend upon causes often lying far back in the history of the race. Whatever in the end tends to the well-being and preservation of the race, is generally found to be pleasant and agreeable to the person—though abuse and overindulgence therein usually brings on a reaction of pain. Pain, on the contrary, usually results from that which tends toward the ill-being or destruction of the race. Pain often is a danger signal, or note of warning.

Moreover, actions which have been habitual to the race for many generations are found to result in a feeling of satisfaction. Again, pleasure or pain may arise from past associations of the individual. There are far too many causes for the existence of pleasure or pain in mental states to be disposed of in a brief statement. Enough for the purpose of the present consideration to know that the states of feeling known as Pleasure and Pain really exist and are manifested in mental states in relation to simple perceptions, or complex ideas—as Feeling and Emotion, respectively.

In the class of Feeling, you will find many illustrations. In fact, you experience a "feeling" of comparative like or dislike regarding almost every perception, depending often upon the particular circumstances of the case. There are but few really neutral perceptions. The same perceptions may produce feelings of pleasure in one person, and feelings of pain in another; the difference arising from the inherited or

acquired character of the person, the ideals of his environment, suggestion of others, habit, etc.

Some psychologists have held to the opinion well expressed by one of their number as follows: "**My feelings belong to me; but my sensations seem to belong to the object which caused them.**" But this impression is seen to arise solely by reason of the recognition and interpretation of the sensation or perception in the light of the inherited or acquired experience of the individual.

Emotions

Emotion is defined as: "**The compound and complex agreeable or disagreeable side of any complete mental state.**" A leading psychologist has said of Emotion: "Feeling is present in all emotional states. It is a thread on which all other states are strung like beads. When representative ideas (memory, imagination, etc.,) appear, then feeling in combination with them produces emotion. After the waters of the Missouri combine with another stream, they receive a different name, although they flow on toward the Gulf in as great volume as before. Suppose we liken the feelings due to sensation to the Missouri River; the train of representative ideas to the Mississippi before its junction with the Missouri. Emotion may then be likened to the Mississippi after its junction—after feeling has combined with representative ideas. The emotional stream will now be broader and deeper than before. * * * The student must beware of thinking that we have done with feeling when we consider emotion. Just as the waters of the Missouri flow on until they reach the Gulf, so does feeling run through every emotional state."

Psychologists have classified Emotions in many ways, the following classification being as simple and clear as any:

(1) **Instinctive Emotions**, or those complex feelings which arise from inherited causes, and which manifest as "instinct" in the lower animals and man as well. The instinct of self-preservation, reproduction, and care of offspring—the three strongest motives for human action, are typical examples of this form of emotions. In this class also are found the Passions arising from the elemental emotions, such as sexual passions, jealousy, etc., also vanity, greed, selfishness, hate, anger, etc.—these being the primitive forms of the general classes of emotions having to do with self-preservation and the preservation of the race.

(2) **The Social Emotions**, or those arising from social intercourse and association. In this class are found the higher forms of love, friendship, civic pride, patriotism, love of country, comradeship, charity, sympathy, and the great body of ethical feelings; the moral emotions and feelings, and the general class of feelings and emotions manifested in social, ethical and moral actions—of man's duty to man, and his relations with his fellow men.

(3) **The Religious Emotions**, or those arising from a feeling of dependence upon, and relation to a Higher Power or Being. This is manifested in many forms, high and low, from the superstitious awe and fear of the savages, to the exalted emotions of the cultured man.

(4) **The Aesthetic Emotions**, or those arising from the conceptions and ideals of "Beauty," or "Taste" of the individual experiencing them. These conceptions and ideals, like those of morality and ethics, vary greatly in individuals; and are seen to depend upon the inherited or acquired experiences of each individual. There are no absolute or infallible standards of either Beauty or Taste—all standards are relative and comparative. But, notwithstanding this, this class of emotional like and dislike of objects of experience is very keen, and quite in evidence.

(5) **The Intellectual Emotions**, or those arising from the presence or absence of objects of intellectual interest to the individual. As might be expected, this class of emotions is scarcely discernible in persons of low intellectual capacity; and is quite marked in persons of intellectual culture and attainments. Love of literature, art, intellectual work and the products thereof, belong to this class of emotions. Often there is a close blending of Intellectual Emotion and Aesthetic Emotion, but in other cases (that of distinguished mathematicians, for instance) there seems to be an absence of the Aesthetic Emotion.

Emotion, of course plays an important part in the mental life of the individual. Most of his actions are performed in accordance therewith; and in many cases his reasoning and judgments are strongly colored thereby. Too often, men seek not logical reasons for their conclusions or actions, but rather excuses called "reasons" arising from their emotional likes and dislikes.

Desire

Desire is that class of mental states which arise directly from Feeling and Emotion, and which consist of a strong complex emotion which manifests as a wish, craving or longing for the presence or possession of the object promising satisfaction, content, or pleasure; or for the escape from, and freedom from, the object promising dissatisfaction, discontent, or pain.

Perhaps the best and clearest definition of Desire is that of a leading psychologist, as follows: "In one aspect Desire is Feeling; in another, Desire is Will, or an active tension which passes imperceptibly into Will. Desire has for its object something that will bring pleasure or get rid of pain, immediate or remote, for the individual or for some one in whom he is interested. Aversion, or a striving away from something, is merely the negative aspect of Desire."

Desire is always produced, caused or called forth by the presence or memory of objects or conditions. There must always be an object

of Desire, and generally a representative idea or image of that object in consciousness. The character of the object seeming desirable is, of course, determined by the individual's feeling or emotion concerning material things or conditions. And, the feeling and emotion, in turn is seen to have been determined from the past experience of the individual, or his inherited instincts—in each case arising from some previous experience with objects and conditions. There is always a "Cause" and a "Because" of every Desire—and these arise from previous experience with objects and conditions.

Desire then is seen to be but the result of Feeling and Emotion; these of Sensation and Perception, or the more complex mental states derived therefrom. Follow the trail back far enough, and you come in contact with objects, forces or conditions. Without these there could have been, and would have been, no such thing as the mental states called Desire. Sensation and Perception, arising from contact with outside things or conditions, are not only "the raw material of thought," but also the raw material of Feeling, Emotion, and Desire.

Is Desire Dominant?

Much has been written regarding the dominant power of Desire. It has been forcibly argued that we always act in response to the strongest Desire-motive present at the time of the act—or to the average of the strongest Desire-motives then present. But, while this is true in the general sense, **it is equally true that Desire may be cultivated, or restrained, increased or decreased, by the direction of Attention.** Whatever it is that controls Attention, it also has the ultimate control of Desire, and thus controls Action. It is all very well to assert that as we invariably act in accordance with the strongest Desire, therefore, Desire is the Master of the Will. But, looking at it from another angle, we see that the Will determines and controls Attention, and Attention determines and controls Desire, and Desire determines and controls Action—so Will is the Master, after all, even though it does at first appear to be the subject of Desire. Here we have one of those strange circular manifestations so common in Nature—that which the ancients symbolized by the figure of the serpent holding his tail in its mouth. There is present that strange mixture of Cause and Effect, in which it is almost impossible to decide "which is which" at the last.

In connection with the above, a leading authority has said: "In the capacity for Attention, we have the key to the freedom of the will. Voluntary Attention makes the motive. The motive does not make the Attention. Hence the motive is a product of the will. If I withdraw my attention from a motive idea, it loses vigor, like a plant deprived of air and moisture. By sheer force of will power, many a one has withdrawn his attention from certain temptations, centered it

elsewhere, and thus developed a counter motive." Still, even in such case we must first **desire** to direct the attention before we actually do it. So even here we meet with the "circle."

The Two Factors of Will-Action

Again, it must not be supposed that all Desire is selfish feeling; nor does Desire always call for the gratification of the immediate feeling. The leading authority above quoted, says on this subject: "Desire is not always proportional to the idea of one's own selfish pleasure. Many persons, after forming an idea of the vast amount of earthly distress, desire to relieve it; and the desire goes out in action, as the benevolent societies in every city testify. Here, the individual pleasure is none the less real, but it is secondary, coming from the pleasure of others." And again: "The idea of the **near** often raises a stronger desire than the **remote**. A child frequently prefers a thing immediately, if it is only one-tenth as good as something he might have a year hence. A student often desires more the leisure of today than the success of future years. Though admonished to study, he wastes his time and thus loses incomparably greater future pleasure when he is tossed to the rear in the struggle for existence. Persons waste their money on lottery tickets, because they promise to bring a fortune more quickly than hard work." The faculty of intelligent Deliberation is necessary to enable a man to weigh the various motives of Desire, near and remote, direct and indirect, and then to decide in favor of that which promises the greatest and best results. And, so at this point we reach the blending stage of the respective mental states of Desire and Thought—the two factors leading to the action of the Will.

THE STRENGTH OF INDIVIDUALITY

(From Emerson's "Self-Reliance")

It is only as a man puts off from himself all external support, and stands alone, that I see him to be strong and to prevail. He is weaker by every recruit to his banner.

Is not a man better than a town? Ask nothing of men and in the endless mutation, thou only firm column must presently appear the unholder of all that surrounds thee. He who knows that power is in the soul, that he is weak and only because he has looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.

In the Will work and acquire, and thou hast chained the wheel of Chance, and shalt always drag her after thee.

Nothing can bring you peace but yourself.

Nothing can bring you peace but the triumph of principles.

The Lord's Prayer Explained

A Transcription by "Eloise"

The writer of the Transcription which follows, was "raised" an orthodox, "Hard-Shell Baptist," and for some time, tried to believe that Baptism and Enrollment on the church books, would mean "Eternal Salvation" and an understanding of "The Christian Mysteries."

Failing to secure satisfactory explanations of the fundamental problems of Christianity, she finally broke "The Shell" and left "The Fold." Of course the good "Pillars" and "Pillaressees" came often in large and small numbers to "Save the Lost Sheep" but they finally gave up in despair.

Since leaving the church, however, she has made some researches in "Esoteric Christianity," the results of which have given her so much comfort and pleasure, that she desires to pass the good news along.

The following explanation of the inner meaning of the Lord's Prayer is taken from an article by Hon. Max Wardall, an ex-Mayor of Seattle, and shows that there is, in this prayer, something besides merely an appeal to the Creator to aid and strengthen us in the maintenance of well established virtues.

"Our Father Which Art in Heaven; Hallowed Be Thy Name"

This is an invocation to the Higher Self, the Over-Soul, the Christ Within, or the Suppliant who resides in Heaven. The Kingdom of Heaven is within each human being, the center of which is the Divine Spark, or individualized fragment of God, and is the "true light that lighteth every man that cometh into the world."

Every man that comes into the world, no matter what his temporary name may be or in what country he may be born, has a secret name, the name that was given him when he was sent forth from his Father's house, a name which "No man knoweth saving he that receiveth it." Rev. 2:17.

"Thy Kingdom Come, Thy Will Be Done on Earth as It Is in Heaven"

Christ said the Kingdom of Heaven lay within. Here, the lower self addresses the Divine Self which dwells in the Kingdom of Light, in a plane of glory and perfection within himself and urges that this greater self be made manifest on earth in the personal self. It is a fervent appeal for the substitution of light for darkness; order for chaos; peace for turbulence; rhythm for discord.

In "Thy will be done" we find the earnest of surrender in the lower self; an avowed abandonment of its changeful purposes, and its muddled and distracted existence, for the will that knows "no variableness neither shadow of turning."

"Give Us This Day Our Daily Bread"

All that we derive of vitality, energy, power, intelligence, love or virtue, comes from God, and that God is our Monad, the imperishable center of our being, a fragment of the One Life.

Bread is the symbol of the heavenly manna, the nourishment we receive from the kingdom within. Not one of us could live for a moment if this Higher Self were withdrawn. It is the core of our being.

Christ came to bring life, and to bring it more abundantly, and those who begin to live the Christ life eat of His body, which is the heavenly manna.

"To him that overcometh will I give to eat of the hidden manna." This is the "daily bread" for which the lower self asks.

"Forgive Us Our Trespases as We Forgive Those Who Trespass Against Us"

This is a clear statement of the perfect and inviolable law of compensation; "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." He is not punished; he merely reaps. Those who are gentle, merciful, tolerant and forgiving, receive the same blessings in return. Mercy liberates; revenge enslaves.

"Lead Us Not into Temptation"

This is a prayer directed to the God of our Higher Selves and not to the God of the Universe. The Deity does not tempt us. He is concerned with larger purposes than the subtle ensnaring of his children in ways of evil. The Higher Self of us, however, is intense on the evolution of a suitable vehicle of expression, and the experiences of the lower self are the educative factors in the growth of that vehicle. The lower self therefore, requires a vast variety of experiences in its growth, some good, some bad, for in most of us the lower self is very ignorant of the Father and the Kingdom of Righteousness. In a sense, the Higher Self approves of everything that will teach the personality and organizes it into a faithful and responsible servant. All those, however, who have reached the altitude of unfoldment where they can intelligently commune with the over-soul, the Lord of the Kingdom, may well petition "Lead us not into temptation," for by this very supplication they imply willingness to learn from the God within. Do they not say in substance: "Thou hidden Christ, within the heart, I am weary of myself and my human purposes: long have I sought

my will and not Thine, and ever have reaped pain and disappointment, but through the knowledge and wisdom thus gained I have found Thee. Knowing Thee, no more shall I need to wander to learn my lessons. Lead me, therefore, not into temptation or experiences of evil, for now I know, and knowing I shall abide in Thee." Does not every cry, "Lead us not into temptation," unfold in some measure, this consciousness of returning a prodigal to the Father's Home?

"But Deliver Us from Evil"

Evil is ignorance and ignorance is the father of all sin and darkness. Deliver us from ignorance, O Lord, by shedding upon us the dispelling rays of Thy splendor.

No one can be delivered from evil, except through contact with the regenerative life of the Christ within, for He is "The light that lighteth every man that cometh into the world." No one can gain or approach to any virtue except through the Christ within.

"For Thine Is the Kingdom and the Power and the Glory Forever"

The personality, the suppliant little self, recognizes that he is nothing except a garment of this vast, over-brooding Son of God, He who lives forever in the Kingdom of Light.

Those who take this mighty invocation into the temple of the silence, will find that the veils that hide the mysteries of truth, one by one, will fall. Each new mystery will be deeper than the last, until at length, we shall stand face to face with that greatest mystery—ourselves.

The Lord's Prayer is the salutation and obeisance of the Son of Man to the Son of God, and a clear perception of its import is a sure prelude to individual spiritual resurrection.

THE SOUL NO TRAVELER
(From Emerson's "Self-Reliance")

The soul is no traveler; the wise man stays at home with the soul, and when his necessities, his duties, on any occasion call him from his house, or into foreign lands, he is at home still, and is not gadding abroad from himself, and shall make men sensible by the expression of his countenance, that he goes the missionary of wisdom and virtue, and visits cities and men like a sovereign, and not like an interloper or a valet.

I have no churlish objection to the circumnavigation of the globe, for the purposes of art, of study, and benevolence, so that the man is first domesticated, or does not go abroad with the hope of finding somewhat greater than he knows.

He who travels to be amused, or to get somewhat which he does not carry, travels away from himself and grows old even in youth among old things. In Thebes, in Palmyra, his will and mind have become old and dilapidated as they. He carries ruins to ruins.

Our minds travel when our bodies are forced to stay at home. We imitate; and what is imitation but the traveling of the mind?

Numerology and the War

By Clifford W. Cheasley

According to Numerology, or the Universal Science of Numbers, which has been expounded in these articles, 1917 has been expressed since the end of 1914, as the year when the Universe would come into an aspect of cosmic force which would make the termination of the European situation extremely easy and likely.

This statement has been maintained even in the light of subsequent events; first, because the conflict commenced in the year that was forecasted by Numerology, viz.: $1914-1+9+1+4=15=1+5=6$, which is the number of cosmic adjustment, as explained in the May "Advanced Thought"; and secondly, because $1917-1+9+1+7=18=1+8=9$ is the number of completion indicating the end of a cosmic cycle.

Taking the findings of Numerology a little further, the actual date by which the climax is likely to occur can be fixed as the 27 of September, as this a 9 day in a 9 month in a 9 year Sept. 27, 1917. The addition of these three nines will give us again 27. 2 and 7 are both peaceful influences cosmically and the sum of 27 is again 9.

Another of the many directions in which this number 9 has figured in the great correction which the whole world is undergoing, is in the basic character vibrations of the three most important European belligerents—England, France and Germany. The vowels of each of these names are e and a valued in Numerology respectively as 5 and 1. Adding the three 5s and the three 1s thus obtained the total is again $18=1+8=9$.

The significant part which this number has played in our own nation's entrance into the war can be perhaps best judged by the following:

The vowels of the United States of America are u, i, e, a, e, o, A, e, i, a which are numbered 3-9-5-1-5-6-1-5-9-1 which added make 45 or $4+5=9$. There were many provocations for the participation of our country prior to 1917 some of them so serious that they aroused the fighting blood prematurely in the hearts of some of our greatest statesmen; but although many crises were encountered, which the reader will readily recall, in $1915-1+9+1+5=16=1+6=7$ and $1916-1+9+1+6=17=1+7=8$, when the psychological moment struck in the 9 year of 1917 and a no greater event occurred, there could be no further resistance, according to the evolution and understanding of this nation, to the opportunity which the cosmic influences offered.

In the light of these revelations we perhaps cannot do better than conclude this article by expounding briefly the psychology and philosophy of this important number 9.

In the June "Advanced Thought" I explained somewhat how it was regarded by the less constructive and more magical systems of numbers, but Numerology regarding the seen and unseen Universe as a rational system of harmony in all its parts, turns to this number 9 as indicating simply a great settling period.

The world and its peoples revolve and evolve day in and day out from the cosmic influence of creation, the beginning of a cycle, to the influence of completion or the end of cycle which occurs in a 9 year similar to 1917. They continue to create, collect, express, build, extend, adjust, develop, and manipulate, setting up causes to the extent of their knowledge and mainly living and moving in ignorance of the true worth and laws of the forces which they use and misuse.

Because as a race these world's peoples are not yet really conscious of any laws except those of the physical world, they continue to evolve round and round, over the same joys, sorrows, loves, hates and ambitions, in a limited area of sensation, with the result that through over intensification of the material, they inevitably tip the balance between cause and effect, just as surely as one using a pair of scales can do. This worldly scale-tipping occurs invariably, it is seen from reference to history, in a 6 or a 9 year, indicated by 1914 or 1917 and in the cosmic influences of adjustment and correction.

Sometimes it is a flood, sometimes an earthquake, sometimes a wreck, sometimes a revolution, often war, and in the present era, Militarism and the "beast of Germany," which constitutes the channel or the instrument of correction and ultimately relieves the tension.

At these cosmic house-cleanings all those who need the awakening through initiation, receive it according to their need and must answer the call to chastisement, whether they are intellectually moved by patriotism or by the call of democracy "to make the world safe." In such influences the whole material universe expresses correction, but it seems to those who do not understand that the very earth with her natural and elemental forces vie with the evil passions of mankind in anger and revenge.

Peace by suasion or by force at such a period is undesired and out-of-place; for man, like the moth scorched by the candle flame, is unconsciously hypnotized by the light of his destiny until the fire has done its work. But when all debts are paid, all causes fulfilled, we find the world prepared where the dove can find a resting place and in the cosmic influences, what?—a new year and a new number such as $1918-1+9+1+8=19=1+9=1$ the number of creation the birth of a new cycle. The flood has spent itself, the slate is clean and the

young race redeemed from the worn out wisdom of the old, stands forth in a new opportunity.

The reason of life is experience and by every world initiation like the present one, in increasing number of earth's people receive the wisdom to perceive clearly for all time the mystic message, "Understanding is the only antidote for initiation." When future corrections come, as they ever will, these are the souls who can stand unafraid and even unaffected, protected even in the midst of danger by the higher perception which they have extracted from former experience.

Just as the multitude involved by the present climax is greater than has ever been known in the history of man, just as surely are there increasing numbers of those who have gained and are gaining their awakening. Some have had to lose through death, the contact with the limited reason of their minds and the habitual sensations of their bodies, to accomplish this glorious end; others will live through the experience and gain the wisdom because of a more receptive and unprejudiced attitude of mind; and again, there are a few who have not and will not need to do more than stand ready to embrace a world of bleeding and exhausted "babes in wisdom" in the comfort and healing of their higher understanding.

DON'T IMITATE

(From Emerson's "Self-Reliance")

Insist on yourself; never imitate.

Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half possession.

That which each can do best, none but his Maker can teach him.

No man yet knows what it is, nor can, till that person has exhibited it.

Where is the master who could have taught Shakespeare? Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton?

Every great man is an unique.

The Scipionism of Scipio is precisely that part he could not borrow.

If anybody will tell me whom the great man imitates in the original crisis when he performs a great act, I will tell him who else than himself can teach him. Shakespeare will never be made by the study of Shakespeare.

Do that which is assigned thee, and thou canst not hope too much or dare too much.

Dwell up there in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the Foreworld again.

The Christian Mystics

By Carolyn Woodsworn

(First Article)

I have been requested by the editor of this magazine to give its readers a series of articles upon the History of Christian Mysticism—the tale of the Mystic Doctrine and Life in the Christian World.

In gathering together my materials for the same, I find that Evelyn Underhill, the well-known English writer upon the subject of Mysticism has already furnished the world with a somewhat extensive statement of the same subject: a statement so clear, so complete, and so thorough, that no one else can hope to excel it—indeed, even to equal it. And so I have decided to draw upon this gifted writer quite freely in this series of papers. In fact, this series shall be more of an **abridgment, or adaptation**, of the work of Miss Underhill, than my own original work. With this understanding, I shall use the material of the said writer in such manner, without attaching quotation marks to the many portions of these articles adapted or abridged from her own work: it being understood that **she** is to have the credit for any **merit** which may be discovered in my articles of this series, while any **defects** therein shall be placed upon **myself**.

The Original Sources

As we stand at the beginning of the Christian period, we see three great sources whence its mystical tradition might have been derived, viz.: (1) the Greek sources; (2) the Oriental sources; and (3) the Primitive Apostolic sources. All these sources contributed the respective share: but where Christianity gave the new vital impulse to Transcendence, the Greek and Oriental thought provided the principal forms in which it was expressed.

Christianity found many rich sources from which to draw its Mystic knowledge among the initiates of the Greek and Egyptian Mysteries who lived in, or just before, the time of the birth of Christianity. There were many Mystics of the first rank among the Alexandrian Neo-Platonists; among the pre-Christian communities of Mystics described by Philo, the deeply mystical Alexandrian Jew (B. C. 20- A. D. 40); among the innumerable Gnostic sects which replaced in the Early Christian World the Orphic and Dionysiac mystery-cults of Greece and Italy; and, later, among the thousands of monks and hermits who peopled the Egyptian Thebaid in the sixth and seventh centuries. Much real mystical inspiration there must have been found in such sources, for we know that from these centres of life came many of the doctrines best loved by the later Mystics of Christendom.

It is certain that the Neo-Platonists gave to Christianity the concepts of Pure Being and the One; and that the New Birth and the Spiritual Marriage were foreshadowed in the Mysteries; and that Philo anticipated the theology of the Fourth Gospel.

Early Christian Mysticism

The Christian religion, by its very nature, had a profoundly mystical side. Putting the personality of its Founder outside the limits of the present discussion, we have in St. Paul and the author of the Fourth Gospel quite obvious instances of Mystics of the first rank among its earliest missionaries. The inner history of primitive Christianity is still in confusion; but in what has been already discovered we find numerous, if scattered, indications that the Mystic Life was native to, and inherent in the Christian Church. The natural Mystic of Early Christianity had but little need to look for inspiration outside the limits of his creed. Not only the Epistles of St. Paul, and the writings of St. John, but also the earliest liturgic fragments which we possess, and such primitive religious poetry as "The Odes of Solomon," and the "Hymn of Jesus," show how congenial was the mystical expression to the mind of the Church. The early Church eagerly absorbed and transmuted the Mystic elements of Essene, Orphic, and Neo-Platonic thought.

Plotinus, of Alexandria

Toward the end of the second century, this tendency received brilliant expression at the hands of Clement of Alexandria (A. D. 160-220), who first adapted the language of the pagan Mysteries to the Christian theory of spiritual life. Nevertheless, the first person after St. Paul of whom it can now be decisively stated that he was a practical Mystic of the first rank, and in whose writings the central Mystic Doctrine of Union with God is found, is a pagan. That person is Plotinus, the great Neo-Platonic philosopher of Alexandria (A. D. 205-270). His mysticism owes nothing to the Christian religion, which is never mentioned in his works. Intellectually, it contains elements drawn from Platonic philosophy, from the Mysteries, and probably from Oriental cults and philosophies which ran riot in Alexandria in the third century. These things, however, merely served Plotinus, on his mystical side, as a means of expressing as much of his own sublime experience as he chose to tell the world. Ostensibly a metaphysician, he possessed transcendental genius of a high order, and was consumed by a burning passion for the Absolute. His disciple, Porphyry, has left it on record that on four occasions he saw his master rapt to ecstatic Union with "The One."

The Neo-Platonism of which Plotinus was the greatest exponent, became the vehicle in which most of the Mysticism—both Christian

and Pagan—of the first six centuries was expressed. But, since the emergence of Mysticism always means the emergence of a certain type of character or genius, not the emergence of a certain type of philosophy, Neo-Platonism as a whole, and the Mysticism which used its language, must not be identified one with the other: though Porphyry (A. D. 203-304), a favorite pupil of Plotinus, seems to have inherited something of his master's Mysticism.

Neo-Platonism

Neo-Platonism, as a whole, was a confused, semi-religious philosophy, containing many inconsistent elements. Appearing at the moment in which the wreck of paganism was complete, but before Christianity had conquered the educated world, it made a strong appeal to the spiritually minded; and also to those who sought after the mysterious and occult. It taught the illusory nature of all temporal things, and in the violence of its idealism it outdid its master Plato. It also taught the existence of an Absolute God—the “Unconditioned One”—who might be known in ecstasy and contemplation; and here it made a direct appeal to the mystical instincts of men. Those natural Mystics who lived in the time of its greatest popularity found in it, therefore, a ready means of expressing their own intuitions of Reality. Hence it is that the early Mysticism of Europe, both Christian and pagan, has come down to us in a Neo-Platonic dress; and speaks the tongue of Alexandria rather than that of Jerusalem, Athens, or Rome.

The influence of Plotinus upon later Christian Mysticism was enormous, though indirect. During the Patristic period all that was best in the spirit of Neo-Platonism flowed into the veins of the Christian Church. St. Augustine (A. D. 354-430), and Dionysius the Areopagite (450-525), are among the spiritual children of Plotinus; and so too is Proclus (412-490), the last of the pagan philosophers. Through these, there is scarcely one in the long line of the European Mystics whom his powerful spirit has failed to reach.

Dionysius, the Areopagite

The influence of St. Augustine, on the later history of Christian Mysticism, though very great, was nothing in comparison with that exercised by the writings of that strange and nameless character who chose to ascribe his works to Dionysius the Areopagite, the friend of St. Paul, and to address his letters upon Mysticism to Paul's fellow-worker, Timothy. The pseudo-Dionysius was probably a Syrian monk. The Patristic quotations detected in his work prove that he cannot have written before A. D. 475; it is most likely that he flourished in the early part of the sixth century. His chief works are the treatises on the Angelic Hierarchies and on the Names of God, and a short but priceless tract upon Mystical Theology. Few persons now study the

works of Dionysius: but from the ninth century to the seventeenth they nourished the most spiritual intuitions of men, and possessed an authority which it is now hard to realize. In studying mediaeval Mysticism, one has always to reckon with Dionysius. Particularly in the fourteenth century—the Golden Age of Christian Mystical Literature—the phrase “Dionysius saith” was of continual recurrence: and had for those who used it much the same weight as quotations from the Bible, or the great Fathers of the Church.

The importance of Dionysius lies in the fact that he was the first, and for a long time the only Christian writer who attempted to describe frankly and accurately the workings of the Mystical Consciousness, and the nature of the ecstatic attainment of God. So well did he do his work that later Christian Mystics, reading him, found their most sublime and amazing experiences reflected and partly explained. Hence, in describing these experiences, they adopted in their turn his language and his metaphors; and these afterwards became the classic terms of Mystical Science. To Dionysius, the Christian literature owes the paradoxical concept of the Absolute Godhead as the “Divine Dark”—the “Unconditioned”—the “Negation of all that is”—i. e., the negation of all that surface consciousness perceives—and of the Soul’s Attainment of the Absolute as a “divine ignorance,” a way of negation. This idea is common to Greek and Indian philosophy. With Dionysius it enters the Catholic fold.

The Patristic Period

The Patristic period—the period of the Fathers of the Christian Church—running from the second century to the seventh, has amongst its great names several deeply mystical spirits who have left their mark upon religious history: especially the profound thinker and contemplative genius Origen (A. D. 185-253); and the Coptic hermit St. Macarius of Egypt (A. D. 295-386), the disciple of St. Anthony and friend of St. Basil—a forgotten genius in whose writings the pure ideal of Christian Mysticism attains perfect expression.

This period terminates with the life of the saintly Pope, Gregory the Great (540-604). In his works, influenced though they were by the Greek Fathers, there first emerges that sober and orderly mystical doctrine destined to be characteristic of the Inner Teachings of the Roman Church. He was much read by succeeding Mystics; his practical counsels counterbalancing the intense Neo-Platonism of Dionysius, whose works were translated from Greek into Latin, about A. D. 850, by the great Irish Philosopher and theologian, John Scotus Erigena, one of the scholars assembled at the court of Charlemagne. From this event we must date the beginning of a full tradition of Mysticism in Western Europe. John, the Scot, many of whose writings exhibit a

strong mystical bias, is the only name in this period which the history of Christian Mysticism can claim.

At this point of History, the lowest stages of the "Dark Ages" began—intellectual life, artistic life, and the Mystic life, each and all suffered a long, though but temporary, eclipse. The Life of the Race is like a great billowy sea, each great wave being succeeded by a depression, which in turn is succeeded by a new great wave. **And each great wave, as it rises from the deep, bears the Message of Mysticism upon its crest.**

In the next article of the series we shall take up the story of Christian Mysticism as it manifested at the rise of the next great wave, i. e., beginning with the eleventh and twelfth centuries of the Christian Era.

THE POSSESSIONS OF THE WISE

(From Emerson's "Self-Reliance")

We reckoned the improvements of the art of war among the "triumphs of science," and yet Napoleon conquered Europe by the Bivouac, which consisted of falling back on naked valor, and disencumbering it of all aids.

"The Emperor held it impossible to make a perfect army," says Las Casas, "without abolishing our arms, magazines, commissaries, and carriages, until in imitation of the Roman custom, the soldier should receive his supply of corn, grind it in his hand-mill, and make his bread himself."

Society is a wave. The wave moves onward, but the water of which it is composed, does not. The same particle does not rise from the valley to the ridge. Its unity is only phenomenal. The persons who make up a nation today, next year die, and their experience with them.

And so the reliance on Property, including the reliance on governments which protect it, is the want of self-reliance.

Men have looked away from themselves and at things so long, that they have come to esteem what they call the soul's progress, namely the religious learned, and civil institutions, as guards of property, and they deprecate assaults on these, because they feel them to be assaults on property. They measure their esteem of each other, by what each has, not by what each is.

But a cultivated man becomes ashamed of his property, ashamed of what he has, out of new respect for his being.

Especially he hates what he has, if he sees that it is accidental—came to him by inheritance, or gift, or crime; then he feels that it is not having; it does not belong to him, has no root in him, and merely lies there, because no revolution or no robber takes it away.

But that which a man is, goes always by necessity acquire, and what the man acquires is permanent and living property, which does not wait the beck of rulers, or mobs, or revolutions, or fire, or storm, or bankruptcies, but perpetually renews itself wherever the man is put.

"Thy lot or portion of life," said the Caliph Ali, "is seeking after thee; therefore be at rest from seeking after it."

Every Man a Possible Genius

By Arthur Gould

A genius is not as superior as many of us think. The really great men differ from the just ordinary less than we think. Men and women, some uneducated, others favored with good book learning have been looked up to as geniuses. .

It is within anyone's power to arise to the heights of achievement in any line of life. The man we call a genius, is one that leads the way into new fields of discovery. The difference between the genius and the man that is not, is the former receives an inspiration and does some thing in a better way than it has ever been done before.

Genius in a sense is existent in everyone. In every man there is a germ of a whole man. This being the case every man that desires to, can use any power that anyone else can. If men would realize that they can do anything they want to, we would soon have a very different world to live in. It is time we were discarding the belief that you must possess a special faculty to do something great.

There is a difference in the quality of men. Broadly speaking, all have the same tendencies, the same powers. We are not as superior to savages as we imagine. The civilized man after studying the barbarian races and savage brutes have found they have fundamental intellectual and moral qualities very similar to our own. Their reasoning powers resemble ours. They are affected in the same way by natural causes. They quickly learn our method of doing things, comprehend our ideas, and acquire our ways of thought and action. They can be taught because they are like their teachers. Their ignorance is that of children and is not that of inferior human beings.

There is little difference in the bodies of the civilized man and the barbarian and their minds are not any more unlike. Those that have made a thorough study of the subject say we have enormously exaggerated, not only our superiority to savages, but the superiority of our leaders to the common run of our own race.

A great many men that are never heard of might have been great inventors, merchants, statesmen, etc., if they had thought they could be. Often a very little thing changes a man's whole career, changes him from failure to success, or vice versa. What I want you to realize is that it is not structural difference, but functional activity that makes man a success or a failure.

Study the life of any great men and you will find they possess remarkable energy. They did not possess native powers superior to thousands of those around them, but they utilized what they had. That is the whole secret of genius—utilizing the powers you have to your best advantage.

Because some great men have had large heads, many with small heads have become discouraged, but there is not reason for this. You may have a big, or small brain in a small brain-case, or you may have a large, or small brain in a large brain-case. Remember a slender, trained athlete can beat a big one.

Two of the greatest men in American history, Ralph Waldo Emerson and John Marshall, the latter had no rival as lawyer, had very small heads. It is the quality of brains that count and not quantity. No matter what your present station of life may be, the germ of a complete man is within you, but conditions of life on this planet are different and it is not as easy for all men to develop all these latent powers.

Everyone cannot be a leader; there can only be a few leaders, but there must be many followers. Those that are the followers today may be the leaders tomorrow. If you are one of the followers, remember you have within yourself qualities which can make you a leader if they are developed. Don't think you will never have a chance, but be ready to seize it when it comes.

No man has any lease on a position for one minute. Nothing is fixed or immovable. No one has a fixed position with no chance to occupy a different one.

The men at the bottom today may be at the top in a few years. Leaders are continually coming up from obscurity, which proves the truth of the assertion, that every man has, in germ, all the powers of humanity.

THE ETERNAL BALANCE

(From Emerson's "Self-Reliance")

Society never advances. It recedes as fast on one side as it gains on the other. Its progress is only apparent, like the workers of a treadmill. It undergoes continual changes; it is barbarous, it is civilized, it is Christianized, it is rich, it is scientific; but this change is not amelioration. For everything that is given, something is taken. Society acquires new arts and loses old instincts. What a contrast between the well-clad, reading, writing, thinking American, with a watch, a pencil, and a bill of exchange in his pocket, and the naked New Zealander, whose property is a club, a spear, a mat, and an undivided twentieth of a shed to sleep under. But compare the health of the two men, and you shall see that his aboriginal strength the white man has lost. If the traveler tells us truly, strike the savage with a broad axe, and in a day or two the flesh shall unite and heal as if you struck the blow into soft pitch, and the same blow shall send the white to his grave.

Anti-Fat Dietetics

By Frederick Vollrath

In my article in the July number of this magazine, in which I gave certain Mental-Physical Exercises designed to remedy the condition known as "Obesity," or "Corpulency," I said: "There are many excellent systems of dieting which serve excellently to reduce surplus fat, but very few persons apparently have the persistency to 'stick to it' in putting such systems into actual practice." In this sentence I thought that I had disposed of the question of Anti-Fat Dietetics, so far as this series of articles is concerned. But, alas! it seems that I merely set the Anti-Fat Dietetic ball a'rolling.

Since that article appeared in print I have been flooded with a deluge of letters from readers of this magazine, who demand that I pause in my series of articles on Mental-Physical Culture long enough to tell them something about "Anti-Fat Dietetics." I smiled at most of these letters, and declined to be swerved from my purpose of continuing these articles according to the plan originally laid out. But, now, this morning comes to me a letter from a lady who asks why I cannot combine a little plain, sensible talk of Anti-Fat Foods with my theory of correlating the Mental Idea with the Physical Exercise. "Why," says this unknown lady, "why cannot you give us an idea of what to eat, and what not to eat, in order to get rid of surplus fat --which plan we may use accompanied with your favorite idea of combining the physical effort with the mental state or mental image, etc.?" And, I could only answer "Why not, indeed?" And so I have ventured to interject into this series of articles a little talk on Anti-Fat Dietetics, as suggested by this good lady correspondent. And so, as our American friends are fond of saying: "Here goes!"

The Three Kinds of Food Substances

The three great classes of food substances that supply nourishment to animal life, are as follows:

(1) **Proteids.** In this class of food-substances are found all kinds of animal meat, eggs, fish, beans, peas, etc. The Proteids are essential constituents of the food of animals, including man. All Proteids contain carbon, hydrogen, nitrogen, and oxygen; sulphur and phosphorus are also found in some forms of them. The Proteids are primarily "tissue builders"; they build, repair, and grow the cells, the tissues, the bones, the fibres, the muscles of the body.

(2) **Carbohydrates.** In this class of food-substances are found the sugars, starches, celluloses, cereals, root-crops, etc. They are

composed of carbon, hydrogen, and oxygen. The Carbohydrates are heat and energy producers.

(3) **Fats.** In this class of food-substances are found the **fatty portions of meats; vegetable and animal oils, etc.** They are composed of carbon, hydrogen, and oxygen. The Fats are heat and energy producers.

From the above, we see that of the three great classes or elements of food there is but **one** which builds, repairs, and replaces the materials of which the tissues and organs of the body are composed. I refer to the Proteids, of course. The greater part of animal tissue, flesh, muscle, and organs is composed of Proteids, and only Proteids will serve to build up, repair, and grow such parts of the body. But, be it remembered, the Proteids are found in vegetable substances, as well as in animal flesh. Likewise, there are **two** class or elements of food which serve to produce heat and energy these are the Carbohydrates, and the Fats, respectively.

Your attention is called to the fact that while all three of the great classes of food-substances contain carbon, hydrogen, and oxygen, only the Proteid class contains nitrogen. Consequently, while the carbohydrates and the fats possess great value as producers of heat and energy (being easily oxidized in the tissues), they lack nitrogen, and cannot entirely take the place of the proteids. On the other hand, if the proteids are used almost exclusively as food, the system will be given an excessive supply of nitrogen. The majority of the animal and vegetable foods contain all three of these great classes of food-substances, although in different proportions. Meats contain principally proteids and fats; most vegetable foods are composed chiefly of the carbohydrates and proteids. The animal and vegetable oils, of course, are composed principally of the fats.

The "Balanced Diet"

It is to be seen that there is an absolute necessity for a "balanced diet," in order that the tissue be built-up, repaired, and replaced; and that the normal amount of heat and energy be generated. A well-known physician of my acquaintance—of advanced views and much common-sense—when asked for a formula of a "balanced diet" said: "Bread and butter, beefsteak, potatoes, eggs, and milk"; and you will see that these articles in combination furnish all the necessary elements of food, in about the right proportions and combinations for the average person. But, alas! "the average person" is a person hard to find!

The following general statement of this subject is quoted from a leading text-book on Physiology:

"There should be a general diet of well-cooked food, and it should contain about the same amount of carbon and nitrogen which is excreted; that is, it should maintain an equilibrium. This is, commonly, about two pounds of solid food and two quarts of water, daily. The proportion of the various kinds of food varies considerably, but in a general way, for a healthy man, one may divide the solid food somewhat in this way: nitrogenous food (meat, etc.), about $\frac{1}{2}$ pound; hydrocarbon and fat food (bread, vegetables, butter, etc.) about $1\frac{1}{2}$ pounds. Besides this, the food will contain from one to two ounces of salts, and a varying amount of sugar The result of feeding animals on a single article of diet (sugar, gum, oil, etc.), is practically the same as starvation. In man, the exclusive diet of isolated communities often results in a breaking-down of tissue, and general metabolic work of the glandular organs (especially of the liver and kidneys), and induces diseases in these organs and faulty excretion of nitrogenous matter. This may be obviated or delayed by active physical exercise. Carbohydrate food in excess is stored up in the form of fat, which may be excessive, with resulting fatty infiltration of the viscera. An excess of any food is apt to pass undigested through the intestines and undergo putrefactive changes, with resulting gaseous distention: the carbohydrates are especially apt to give rise to this disturbance When an animal is fed exclusively upon a nitrogenous diet, it is found that after a time the egested nitrogen approaches and finally balances that taken in food. This is known as 'nitrogenous equilibrium.' But at the same time the animal may increase in weight, and this occurs by the formation of fat which is stored up in the tissues. The nitrogenous equilibrium is more easily maintained by the addition of carbohydrates to the food. It is also known that the fat of the body not only comes from the fat we eat, but is also made from carbohydrates and proteids. Hence, the animal fed on nitrogenous diet exclusively may store up some fat that has been manufactured in its body from the proteids The body derives no benefit from the food ingested unless the food is assimilated. To be assimilated, the food must be properly digested, then properly absorbed by the blood and the lymph; and thus it finally becomes part of the body tissue."

In the above quotation you will find the **essence** of many "padded out" books on the subject of Dietetics. Considerable of what is said therein has no direct bearing upon the particular subject now under consideration; but I have reproduced the entire quotation for the purpose of giving you a comprehensive general idea of the subject. What I shall now say directly touching the matter before us, is to be understood by a reference to the above general statement.

The "Special Case" of the Fat Man

The average fat man is not a "stuffer" of food, at all; although common opinion insists that he is such. As a rule, the fat man eats no more than his thin and lean brother; although, of course, there are exceptional cases in which corpulency has been brought about by "stuffing," gorging, and overeating. The trouble with the average fat man, on the contrary, is that he has the natural predisposition **to store-up more fat than is needed**, from the food substances eaten by him. He "holds onto" a greater percentage of the fat-producing

substances than does the average person. Here the remedy is seen to be plain, viz.: **Reduce the percentage of the fat-producing elements of the food eaten!** This is so simple that it needs but to be stated in order to be accepted as truth.

But, when it comes to the selection of the "fat-producing elements of food," the trouble begins. The average person says at once: **"Cut out the fats!"** and thinks that he has solved the problem—but he has only scored one point. Now, I shall point out to you the general fat-producing elements of food—that of which the percentage must be reduced in order to get rid of surplus fat which has been stored up, and to prevent the future storing-up of such surplus. I shall not enter into an elaborate analysis or statement, but shall merely state the conclusions reached by the best authorities on the subject.

What the Fat Man Must "Cut Out"

The man who wishes to stop "growing fat"; and who desires to regain and then maintain the normal weight, must "cut out" to a considerable extent that class of food which is particularly rich in carbon, i. e., **not only the oils and fats, but also the sugars and the starches, and alcohol.** When this is done, the system gradually uses up and gets rid of the surplus amount of stored-up fat, and as there is nothing "coming in" which equals the output of fat, it follows that after a time the natural equilibrium is reached. Such change and transformation is, of course, gradual; and it does not affect the health or appearance of the person adversely—on the contrary the person is apt not only to "feel better," but also to look better. Here follows a general list of the "Verboten" (i. e., "Forbidden") articles of diet, as they say in Germany; together with a suggestion of the articles which are "Harmless." Study these lists until you get "the general idea"—then you can decide upon the character of other articles not mentioned, for there is a general rule to be observed.

Meats. Avoid the fatty portions of any and all kinds of meat. And, especially avoid any part of **"Pig Meat,"** i. e., pork, ham, bacon, spare-ribs, sausage, etc. Pig Meat is full of fat-producing material, and is the first great thing to be "cut out" by the man seeking to reduce his corpulency. All other kinds of meat are permissible; care to be taken regarding the "cutting out" of the fatty portions thereof. Fowls,* poultry, and game in general are permissible, providing that the fatty portions are not used. Even roast goose may be eaten in moderation, with this proviso!

Fish. All kinds of fish may be eaten. Likewise, oysters, lobsters, crabs, etc.

[**Note:** In cooking the meat and fish dishes, you should remember to avoid the frying-pan—for the essence of frying is fatty oils, etc.,

which are "Verboten." There are many other (and far better) ways of cooking meat and fish than frying it. If the cook would throw away her frying-pan, the family would be healthier.]

Breads and Cereals. Breads and Cereals are great "fat-producers," and emphatically must be "cut out." These articles of diet are as bad as pure fat, when eaten by the corpulent person. This may be news to you—but it is an established fact; it is not a mere fad, hobby, or fanciful theory, but a fact of scientific knowledge. It is hard to do without bread—few have the persistency and courage to adopt and continue a breadless diet—but if one eats much bread he must expect to pay the price of corpulency, providing he is one of the "fat-storing" kind of persons. When I say "bread," I mean, of course, also biscuits, mush, crackers, or other similar foods made of grain. I also mean **cereals of all kinds.**

Vegetables. The list of "Verboten" vegetables is small—but it contains some very important articles, such as for instance: **Potatoes, corn, rice, macaroni** (which is really "bread," for that matter), dried beans, dried peas, lentils, etc. Practically all "**green**" vegetables are **permissible**; here is a list of the most important of this class, all of which may be indulged in with safety: spinach, sprouts, cauliflower, cabbage, string-beans, fresh peas, beets, turnips, carrots, squash, radishes, lettuce, parsnips, egg-plant, tomatoes, onions, etc.

Fruit. Bananas and grapes are the only "Verboten" fruits. **All the rest of the fruits are permissible.**

Salads. No salads are forbidden, except those made of potatoes or other objectionable vegetables. (No oil must be used in the salad dressing, however.)

Milk and Milk-Products. Milk, and all the products of Milk or Cream are strictly "Verboten," by reason of the rich fat content thereof. This, of course, takes away butter, cheese, ice-cream, etc.

Oils. Oils (being fat) are of course "Verboten." And this includes olive oil, and other vegetable oils, as well as animal fats and greases.

Pastry. All kinds of pastry, being rich in fats and sugars, are of course "Verboten." Consequently, all pies, cakes, puddings, custards, etc., must go.

Sweets. All candies, or other articles of confectionery (being rich in sugars) must be regarded as "Verboten," and must be strictly avoided.

Drinks. All wines, beers, ales, whiskeys, brandies, etc., etc., are strictly forbidden—for they are great fat-producers.

Summary. A careful study of the above "Verboten" list will give you the Key to the Door of Decision. You will find by reference

thereto that the articles which are forbidden as "fat producers" are those articles which are rich in (1) **Fat or Fatty Oils**; (2) **Sugar or sweets**; (3) **Starchy materials**; and (4) **Alcohol**. It's all very simple isn't it? Anything whatsoever which is **not** rich in (1) **Fat**; (2) **Sugar**; (3) **Starch**; or (4) **Alcohol**; are **not** "fat producers," and therefore are **not** on the "Verboten" list. As a flippant young American friend of mine, who read this article in manuscript form said (in doggerel composed on the spot):

**"The things which fat folks must not use,
Are Starch and Sugar, Fats and Booze!"**

At first it may seem that all the necessary articles of food have been "cut out." But a little travel over a good Cook Book will show you that there are many very good things left. All the meats except pig meat; all game, fowls, and fish; all the vegetable except potatoes, rice, and a few others; practically all the fruits; practically all the salads; tea and coffee, and lemonade—surely this is enough to live on. The loss of bread and potatoes is the hardest—and upon this rock many of the boats of Anti-Fat Dietetics are wrecked. But a little perseverance and determination will overcome even this difficulty.

It also will be found that the articles which are **permissible**, and not forbidden, **contain all of the elements necessary to create a balanced diet**—even a certain amount of sugar, starch, and fat being obtained from such articles. The articles which are "Verboten" are simply those which contain **too much** of the undesirable elements, that's all.

Accompany this Anti-Fat Dietary with the Anti-Fat Exercises given in last month's article in this magazine; and paying attention to the Mental Phase of the Exercises just referred to; and you have an ideal method of reducing Fat, Corpulence, or Obesity. I know of no better—I doubt whether there can be a better. It requires patience, perseverance, and determination—but it is well worth the price.

If you lack the patience, persistence, and determination "to carry the thing through" to a successful conclusion—I am sorry. But I absolve myself from all blame in such case—it is no concern of mine. I have given you the best possible advice on the subject—it is for you to "take it or leave it." Pardon my Teutonic bluntness—but such are the facts of the case. As the old German proverb says: "You may take the horse to the trough, but you cannot make him drink." And, as the American excellent slangy phrase expresses it: "**It is up to you!**" for my part of the work is completed.

"The shutting of one door is the opening of another"

Heart-to-Heart Talks

By the Editor

In this department the editor gathers his readers around him in a family circle and has a little talk with them, informally and "friendly-like," in the good old-fashioned way.

A TEMPEST IN A TEAPOT

I have just finished reading Mrs. Towne's extended editorial in her July "Nautilus," concerning that stale old subject of my withdrawal from the New Thought Alliance—a subject that I had hoped to have left behind me forever in these pages, but which Mrs. Towne seems determined to revive and keep in perennial bloom.

Against my inclinations, I am compelled to take notice of this last attack of Mrs. Towne—for it challenges notice and attention; and silence on my part would be construed by her, and her little clique in the Alliance, as an admission on my part of the soundness of her claims, and the truth of her contentions: or, possibly, as moral cowardice on my part in refusing to pick up the gauntlet hurled before me with such a flippant "dare" to pick it up. I really do not see any other course left to me but to "take notice" of the matter. I do not wish to have my "silence" mistaken for "giving consent."

At the same time, I shall have but little to say in the way of argument, in my reply to Mrs. Towne's article. I shall let my principal reply consist of the publication of that part of the "Nautilus" editorial which is directed to myself: for I feel that as a recent writer has said: **"There are some statements so gloriously, so redundantly, so artistically complete that to speak an additional word on them but mars their fatal beauty."** Mrs. Towne's editorial in question is one of such statements. It answers itself so completely, in the mind of the unprejudiced and intelligent critic, that no further argument on my part is needed. Therefore, I shall let it speak for itself, with the exception of the addition of a few "facts" and "figures" (not arguments) which I shall present just after Mrs. Towne's statements (herein reproduced) have come to an end. In my statement, however, you will be given a Little Peep Behind the Scenes of the Alliance.

At the start, however, I may be permitted to say that although my name is not directly mentioned in this editorial attack, there can be no mistake regarding the question of just who is referred to therein. The editorial starts with a quotation (detached from its context, and thus given a false interpretation) from my May "Chips from the Old Block" article; and the balance of the editorial consists largely

of carefully censored and expurgated parts of the letters that Mrs. Towne wrote to me in April last, and which served as "the last straw" in the matter of my connection with the Alliance. Moreover, the constant references to the matter of my withdrawal from the Alliance, which appear in the editorial, so clearly establish my identity with the person attacked therein that any doubt in the matter would be ridiculous. Her "**Does the Shoe Fit You?**" challenge was not needed: I cheerfully acknowledge that I am the person to whom this attack is directed.

The Voice of Authority

Here follows Mrs. Towne's editorial attack:

YOU DO NOT "NEED TO JOIN"

"You do not need to 'join' anything in order to receive and manifest the truths of New Thought: thus saith a 'chip' from the 'old block.' And another chip is this: New Thought does not need to be 'organized' nor 'institutionalized' in order to be made effective. Now let us see where this leads:

"You do not have to 'join' a nation in order to receive and manifest the good which that nation represents. The nation does not need to be 'organized' or 'institutionalized' in order to be made effective. You do not need to 'join' a labor union in order to receive and manifest the truths that the labor union stands for. Labor does not need to be 'organized' or 'institutionalized' in order to be made effective. Of course, you can stay outside the labor organization and reap all the benefits that are brought about by that organization itself. If you do this, those who are inside the labor organizations call you a 'SCAB,' because you receive all the benefits of organization without rendering anything in return.

"The Bhagavad Gita, which is a very 'old block' indeed, makes this statement: 'He who profiteth by the turn of the wheel, at every moment of his life, yet refuses to touch his hand to it to impart motion, is a shirker of tasks and a thief who takes, giving nothing in return.'

"The International New Thought Alliance is a federation of New Thought teachers who are trying by co-operation in organization to spread the New Thought faster and farther than it can possibly be spread by an individual go-as-you-please-and-every-fellow-knock-the-other's policy. The Alliance invites us to come in and get together that we may express that unity which is God, in whom all diversity is one.

"Why hang around on the outskirts and poke fun at the diversities of expression? Why not come in and find the **UNITY AT THE HEART** of things, where God is? I say unto you, come on in, the water of life is fine! And the dues are only \$1.00 a year, for which you receive an equal share of vote-power with all the other members big and little.

"All government derives its just powers from the consent of the governed. If you stay outside the Alliance you consent to let it run without your vote-power. If you are a member and stay away from the congress and fail to vote, then you consent to what is done by those who are interested enough to go and add their wisdom and their vote in directing its activities.

"The International New Thought Alliance belongs to every soul on earth. The question is, will you stay out and consent, or will you come on in and help shape the destinies of this organization? We don't ask you to come in and get something exactly to your liking: you will get all that the Alliance can give,

whether you come in or stay out; for the Alliance like every other organization of power radiates its blessings upon the unjust as well as upon the just. We simply offer you the privilege of coming in to help shape and direct this BODY of New Thought, through which the SOUL of New Thought is expressing, radiating itself.

WHY NOT STATE OUR PRINCIPLES?

"Don't you know that talking about things feeds or affirms them? Why affirm a power working to destroy Alliance? Why not ignore that, and spend our time building, by affirming the rule of all the people, for all the people, and by all the people! Why not build by stating our principles, advertising our principles, talking and writing and thinking about them, and trusting that God in the human heart will know enough to express the truth and reject what is not truth?

"Principles are fundamental and eternal. Why not try to express the fundamental and eternal, even though we can never fully express it? Isn't that the one way to 'set our minds on things above' and thus be 'transformed by the renewing of our minds' in the 'image and likeness,' of the Infinite? Isn't it the Infinite Urge within us that keeps us trying to express the inexpressible and 'unscrew the unscrutable'? Of course.

"What is mentality for, except to recognize, realize and manifest or prove out the Infinite One? Then why all these mental acrobatics and back-summersaults to distract us from trying to express the Infinite One in an organization of all with a Creed that grows as we keep trying to express Infinite Principle?

DOES THE SHOE FIT YOU?

"You see, the trouble with you is that, while you are a wonderful individual, able to stand alone and do your own work clear up to the top notch, you are absolutely no good when it comes to working with other people. If things don't all go your way just exactly as you want them to, you suddenly decide you won't play. And you never wait to get anybody else's point of view. You just throw down your play things and run home! Unless you have a wife or somebody pretty close to you who will hold on tight and make you wait until you have time to think things over a little.

"And of course you will never acknowledge that you should have thought things over, and that you did things any differently because you did think them over! That is exactly like somebody I know. But just the same, many is the time that I have held him level until he got over his impulse to fly off the handle. Nowadays, I always know beforehand when he is going to fly off the handle, and I give him a little curtain lecture, and then he does not do it! Once in a while he gets a start of me, however, and then I just sit tight until he gets over the spell and does the natural, reasonable, human thing.

"Now to apply this statement to your case: if there are pirates preparing to board the ship and seize command, why should you desert the ship and leave it to the pirates? You remind me of Arjuna when he wanted to desert the battle against his own blood relations, and Krishna gave him good reasons for getting right into the forefront and fighting his battles with a will.

"If you know that somebody is trying to put one over on the I. N. T. A.—a Statement of Principles, for instance—why should you lie down on the job? Why don't you at least continue as a member of the Alliance and cast your vote on the right side? It's time enough after the ship is actually lost, to give it up and leave it.

"What is that statement of Krishna's, about him who benefits by the work of the world, but 'refuses to put his hand to the wheel to impart motion'? That is exactly what you are doing. But it is not too late—just drop a line to Mr. Edgerton and tell him you have reconsidered and will keep right on trying to impart the right motion to the Alliance."

As I said at the beginning, I shall not attempt to answer this editorial attack by argument—I feel that it contains its own argument against itself, which will be apparent to any intelligent, unprejudiced person. I, however, as promised, herewith present a few "facts" and "figures" bearing on the points brought out in Mrs. Towne's editorial, which I think may prove interesting—perhaps also instructive. Here they are:

The Tail That Would Wag the Dog

Fact No. 1. The New Thought numbers at least 100,000 persons more or less interested in the general subject, although for the most part not "belonging" to anything in the way of an organization. There are probably 500,000 other persons interested "along these lines of thought" (judging from the enormous sale of books on the general subjects forming a part of the broadest New Thought), but who do not "call themselves" New Thinkers. Some will say that I have understated and underrated the number of persons in these categories—but I prefer to be conservative.

The International New Thought Alliance—the New Thought "Institution"—is composed of but a few hundred persons, principally good souls who wished to "help the cause" of New Thought by contributing a dollar a year, but who know practically nothing regarding the inside workings of the Institution. The real Alliance—the "inside circle" thereof—is composed of a few "leaders" who are filled with the thirst for power and self-glorification, and the wish to advertise themselves under the cover of the authority of the Institution; and who form a "mutual admiration society," and indulge in a constant game of mutual "bouquet throwing" in public, while quietly "roasting" each other in private. This "inner circle" is steadily growing stronger in power, though smaller in number—for there is a "freezing out process" under way, which results in the concentration of the real power in fewer hands. The imposing list of "Honorary Presidents" is merely an advertisement—names of well-known New Thought writers being included therein, though these folks take no active part (with few exceptions) in the affairs of the Alliance.

This organization of a few hundred persons, which has been formed into an Institution, and which is really controlled by a small clique of less than twenty persons—this is the GREAT ORGANIZATION which Mrs. Towne, in her editorial, compares to the Nation, to which we must "belong," or else (by implication) be considered as slackers, outlaws, or anarchists; this is the UNION to which we must "be-

long," or else be called "**SCABS**" (pretty word, isn't it?): this the COSMIC PROCESS to which (quoting from the "Bhagavad Gita") we must "belong," unless we are to be considered as "a shirker of tasks, and a thief who takes, giving nothing in return."

This is the message which this leading spirit of the "inner circle" of the Alliance (composed of a few hundred people) sends to the 100,000 regular New Thoughters, and the 500,000 "near" New Thoughters; listen to it: "**Join the Alliance, and come under the yoke, or stay outside and be called 'SCABS'!**" Isn't this the most impudent, unblushing attempt of "the tail trying to wag the dog," in the history of the New Thought movement. And yet these same folks talk about the "syndicate rule" in Christian Science; and its "imposition of authority." I never have heard of the Christian Science "syndicate" applying to outsiders (the New Thoughters, for example) the abusive term "**SCAB**," even by implication. That was left for the New Thought Alliance "syndicate."

[Be it noted, however, that none of the above criticism is intended to be applied to the President of the Alliance, Mr. Edgerton. This gentleman is an earnest man of high ideals and high principles, who "means well" and tries hard to be fair to all sides. But, alas! his idealism has been used by the "inner circle" to serve as an attractive shield and fear-disarming "front," behind which "organization politics" has been played, and ambitious plans hatched. There is now underway a pretty little plan for making a new office for Mr. Edgerton as "spiritual head" of the Alliance, thus allowing the real executive power to fall into the hands of the new President to be elected at St. Louis. It is also understood that the plan contemplates the nomination (by the Nomination Committee), of three candidates for the Presidency—two of whom, however, are believed likely to decline the nomination, as their work renders it impossible for them to accept the office. This would, of course, leave the third nominee in the position of being unopposed, and entitled to unanimous election. Can you guess "just who" this "third person" is? Only one guess allowed—that's it; you've guessed right!]

"The New Thought Church"

Fact No. 2. Although originally started with the idea of forming a "loose union" or "clearing house" for the various distinct New Thought bodies, organizations, and centres—and originally joined by the "rank and file" of its members for that reason only: the Alliance has been rapidly changed in character by the little clique at its centre, until it is now formally **incorporated** into an "Institution" (the word "institution" actually being used in its charter). There is now under way a determined effort to substitute for its simple and sufficient

"Statement of Purposes" a cut and dried **Creed**, which is expected to be rushed through the next Congress (or at least **was so expected**, before Shelton, Henry Harrison Brown, and myself started in to expose and defeat the plan), and which will be the first step toward forming the Alliance into an **Institutionalized Church**.

Many of you may doubt this, and may think that I am allowing my imagination to run away with me. **But I know whereof I speak.** You have but to listen to the little crowd which forms the fringe of the "inner circle" to "get the idea." There is a constant reference to Christian Science, and its success; its magnificent temples, its well-paid lecturers and "readers"; its official "practitioners" under the supervision of the central authority—the reference always winding up with the query: **"And why can't New Thought do the same thing; and be the same thing; and attract the same wealth and success to it?"** This is the dream of this element in the New Thought which finds its best expression in the "inner circle" of the Alliance. This is the "will-o'-the-wisp" which is luring New Thought from the main road over which it has successfully traveled so far. This is the view which the Tempter is showing New Thought from the mountain-top. This is the stone which is to be offered New Thought, in the place of the bread of Spiritual Individuality which it has been asking for. **New Thought is to be Churchified, and built up into an imitation Christian Science Church!**

So true is this that the leaders, and their little crowds of followers, have dropped into the habit of speaking of the Alliance as a "Church Organization"; or of "our religion." Why, even Mrs. Towne, in one of her letters to me, unconsciously dropped into this phraseology, in spite of her knowledge of the fact that I was carefully watching for evidences of this very same tendency. In that letter she said: **"The I. N. T. Alliance is the first Church Organization in the history of the world, so far as I am acquainted with it, in which the common people are burbanking the Creed or Statement of Principles, instead of having that Creed or Statement of Principles imposed upon them by self-appointed 'authority.'"** [Though she forgot to mention that that Creed was being prepared by the "Creed Committee" of which she is the head, and that the Alliance would be expected to have it "Steam-Rolled" into "unanimous adoption," in the manner in which other things were rushed through at the last Congress under the autocratic "Committee Rule."] Oh, yes; you can hear this talk about "The New Thought Church" openly indulged in in the "inner circles," and the surrounding larger circles of the Alliance. It was even frankly referred to by certain indiscreet speakers at the last Congress—some who failed to understand that "the psychological moment" had not yet arrived.

I do not wonder at Mrs. Towne favoring (under the surface) the establishment of "The New Thought Church." Her tastes of later years have been running in that direction—though in her earlier days of New Thought work she was bitterly opposed to anything of that kind. She speaks in the terms of Church Organization when she grows earnest about the movement—her sympathies with those phases of New Thought which have organized as Churches are very pronounced. [I am not finding fault with her for this, remember; I am merely stating the fact in order to explain certain activities on her part in this matter of New Thought Organization.] And, she has really had a very "close" feeling for Christian Science for many years past. At one time, I was of the opinion that she would join Mrs. Eddy's following; and I firmly believe that she would have done so at that time, were it not for the fact that she would have had to give up her magazine, and leadership, to take a place in the ranks of C. S. She went so far in that direction, however, that while on a vacation she quietly visited a certain Western city, keeping her presence there unknown to all except a few of her closest friends, where she took a private course of lessons in Christian Science from a leading teacher of that religious denomination—this only a few years ago, and while she was editing her magazine and appearing as a New Thought leader and lecturer! [That was her **right**, and no one else's business to be sure—but it helps to explain certain tendencies on her part in these latter days.]

A Diversified "Unity" (!)

Fact No. 3. Mrs. Towne, in her editorial, says: "The Alliance invites us to come in and get together, that we may express that Unity which is God, in whom all diversity is one. Why hang around on the outskirts and poke fun at the diversities of expression? Why not come in and find the **UNITY AT THE HEART** of things, where God is?" Passing over the Kaiser-like assumption of "Gott und Ich"—and the idea that God makes his Home in the Alliance, and that one must "come in" in order to meet Him—I feel it incumbent upon me to point out the impudence of this claim of "**Unity, where God is,**" in connection with the New Thought Alliance. There is, indeed, a most striking absence of Unity there!

In the first place, many of the independent detached individuals in New Thought are on the "outside" of the Alliance. And, also, a number of important "Divine Science" and other New Thought organizations are likewise on the "outside." And, chief of all, the "**Unity**" folks of Kansas City, with their large and influential following, likewise remain "outside." Several of these "outside" organizations have each a much larger membership than has the Alliance itself. All

these organizations and centres are evidently on "the outside" where **God is not**, since He has taken up His headquarters with the Alliance.

A Conditional "Unity" (!)

Moreover, several other organizations, while now on the "inside" of the Alliance, are evidently there only conditionally, from all accounts—they will leave it if certain things happen, it appears. Chief in this class are the "Home of Truth" centres, of which Mrs. Annie Rix Militz is the head and leader. [No; I did not get this news from Mrs. Militz—I think that she is bearing patiently with the situation, notwithstanding the decided snub that the "inner circle" administered to her at the last Congress, where her name was not even mentioned (until I spoke her name at the closing meeting) although she had been one of the three leading spirits at the launching of the Alliance in San Francisco, in 1915.] My news comes from another source; an excellent source—**none other than Mrs. Towne herself**, as you will see presently. Moreover, there are not wanting evidences that the "New Civilization" Centres (Dr. Julia Seton's large following, which greatly exceeds the Alliance itself, in size) will sever its connection with the Alliance if a certain proposed policy and "slate" are imposed upon the Alliance by the "inner circle" at the next Congress. So there does not seem to be that **complete Unity** (where God is) which Mrs. Towne's editorial would seem to indicate.

An Inharmonious "Unity" (!)

Moreover, there is not even the Unity of Harmony, which might be expected "where God is," and which is implied in the editorial in question. It seems that the growing influence of certain leaders, and heads of centres, has alarmed the "inner clique" of the "inner circle," and they fear that some of these leaders might "capture" the Organization by "controlling" it. There has been much earnest, but quiet talk "on the inside" about "heading off" such a thing. The words "the pirates," and "capturing the ship" are frequently heard of in this connection. So true is this, that Mrs. Towne has (perhaps unconsciously) dropped into the use of them in her editorial, when she says: **"If there are pirates preparing to board the ship and seize command, why should you desert the ship and leave it to the pirates?"** No; this is not a mere coincidence, for in her letters to me last April, Mrs. Towne used the same terms, but asked that I not quote the expression lest it might make enemies for her. [As she herself has used them now in print, I feel absolved from any further silence on the subject—just as I now feel at liberty to quote from those parts of her letters which she omitted in her editorial, though she printed the parts thereof attacking myself: I believe in "passing the lemons," and not keeping them all for myself.]

The Bubbling Pot of Politics

No; there is not that Unity of Harmony which one might expect in the Sacred Circle of the Alliance (where God is), judging from Mrs. Towne's editorial. On the contrary, the political pot of personal ambitions, and personal jealousies, is bubbling away merrily. There is being hatched-up a resolution to be rushed through at one of the early meetings of the next Congress, providing that "no leader or founder of a cult, church, organization, or centre of the New Thought movement, shall be eligible as a candidate for the Presidency of the Alliance." [Nothing said about editors or lecturers, though—that's different!] This is hoped to "head off" a certain well-known and popular leader and "founder" of "centres"—the "pirates" must be repelled at any cost, it seems; and that is the easiest way to get rid of them. It seems that the New Thought Church must be under the control of the "inner circle"—none of the constituent Churches being allowed to get too much in evidence, and thus become dangerous as a rival to the proposed "Official" New Thought Church.

Oh, no; I am not using my vivid imagination here, either. I have heard this talk on all sides; for the faithful followers of the "inside circle" have failed to observe discretion when talking before me, or to me—they think that I am "harmless," and "don't count," it seems. But, I shall not ask you to accept the report from even such "near" sources—I shall give it to you right from the "centre of the centre"—from Mrs. Towne herself. Mrs. Towne, in those "baskets of lemons" (in the shape of scolding letters) which she sent me last April, included "lemons" for sundry other New Thought persons of independent tendencies, beside myself. Here is what she says—and she evidently knows what she is talking about:

Lemons from the Garden of Love

"I can tell you right now, that I shall be the first one to resign if either Annie Rix Militz or Julia Seton, or any other practitioner or founder of a school of thought is elected to the presidency." And again: "Of course, Julia Seton industriously circulated the report that I want the presidency. I deliberately permitted her and Harriet Hulick to think that I might consider it at some time in the future, and Julia is leaving off 'some time in the future.' I thought that leaving myself in the field for 'some time in the future' might discourage any attempt on Julia Seton's part to rush a nomination for herself this year. I am absolutely positive that my editorials headed her off last year." And, again: "I can see the trail of Julia in your thinking: it would be quite to her advantage to disseminate the idea that I am her rival—that I am seeking the same thing that she is seeking! Nothing can be further from the truth, and when it comes to our all getting together in St. Louis, I am positive that about 95 per cent will

be devoted enough to be able to recognize the truth when it is presented. I bank always on the truth, the whole truth, and nothing but the truth, and with **UNLIMITED PUBLICITY**!" [I am glad to help give my share of the Unlimited Publicity which Mrs. Towne courts in the matter.] One more: "I feel sure that if Julia Seton were elected President, all the Home of Truth people would draw out, just as I would; and that a great many more of the people who are in there would withdraw if she were made President."

Again (this time it was my lemon, not Julia Seton's): "And why should **YOU** shoot up the Alliance, anyway, I would like to know? Are you trying to get 'control' of it **YOURSELF**? That is the way it will look to a lot of New Thought people." Once more, this time poor Henry Harrison Brown catches it: "We have had quite enough cock-a-doodle-does from Henry Harrison Brown, over the wording of the 'Purpose,' which is incorporated in our constitution. He did nothing but kick against us having **ANY** statement of beliefs at all, and then finally when he had all his props knocked out except the one word 'God,' he kicked on that, and that was changed. Ever since he has been doing the chancleer act—both in print and out. Why should **YOU** suddenly take a notion to help him cock-a-doodle-doo, is more than I can see. * * * Henry Harrison Brown had just as much to do with the framing of that Statement as the Missouri mule had to do with building the back fence: he kicked off one board. In other words, Henry Harrison Brown kicked against the one word 'God,' and it was changed to 'Supreme One'—which I think was my own suggestion." Once more, this time "T. J.:" "I wish that you would not be so hypnotized by the cuteness of some of Shelton's stuff, to lose sight of the fact that a considerable part of his thinking is pure juggling of words to keep his readers guessing. Verbal acrobatics are not real New Thought. * * * It is all right for Shelton to aspire to the position of New Thought jester, but we should remember that it **IS** jesting. Don't let us take jesting too seriously." Finally (once more back to the presidency): "Of course he (Mr. Edgerton) believes in rotation when possible. But, neither he nor any other sensible person believes in planting skunk cabbage instead of potatoes, for the sake of rotation."

That's about all! Doesn't quite square up with that "**UNITY AT THE HEART** of things, where **God** is," does it now? Is it to this that "The Alliance invites us to come in and get together that we may express that Unity which is God, in whom all diversity is one"?

Declined with Thanks!

I must respectfully decline Mrs. Towne's kind suggestion that: "It is not too late—just drop a line to Mr. Edgerton and tell him that you have reconsidered, and will keep right on trying to impart mo-

tion to the Alliance." For it is too late—far too late (or perhaps too early!). For the present, I must content myself on the outside with the other 100,000 New Thought "**SCABS**" (pretty word!—and pretty idea, isn't it?). But, nevertheless, I feel that I am still "imparting motion" to the Alliance—also some **E**-motion!

What I have said here is not intended as a personal attack upon any individual or individuals—I wish to be clearly understood as to this. I have not the slightest ill-feeling for any of the individuals who are manifesting this narrowness of vision, and limitation of spirit, in this matter of Institutionalizing the New Thought movement. The matter lies far deeper than mere personalities, or individual likes or dislikes. It consists in the fact that Institutionalism tends to breed Tyranny, Narrowness, and Intolerance in the minds and souls of those caught up within its fold. The spirit of Institutionalism is a subtle drug which enters the mental and spiritual circulation of the individual, and poisons his real nature. Like absinthe, it undermines the mental and spiritual nature and character of those partaking of it, and brings out the meanest and most selfish tendencies lurking beneath the surface. That, and that only, is the reason why I am sacrificing friendships and self-interest in fighting this thing. The "easiest" way"—and the way most profitable (financially and otherwise) to me would be to "fall in line" and to keep my mouth shut. But there is something in me which will not permit me to do this; but which demands that I raise my voice in earnest protest. I am not "attacking" anyone—nor am I "shooting up the Alliance." Rather am I trying to save the Alliance from that which is imperiling its true, real, and lasting success.

"A SORRY TRADE"

Several readers of this magazine have written in asking me to give in these pages the "**Statement of Purposes**" of the International New Thought Alliance. I gladly do so. Here it is:

"The purpose of this Alliance shall be to teach the Infinitude of the Supreme One; the Divinity of Man and his Infinite Possibilities, through the creative power of Constructive Thinking, and in obedience to the edicts of the Indwelling Presence which is our source of Inspiration, Power, Health and Prosperity."

Isn't that fine? I can conceive of nothing clearer, briefer, and more inclusive than this little Statement evolved through the inspired co-operation of R. C. Douglass and Henry Harrison Brown, I believe. And yet, this magnificent expression is sought to be cast on the scrap-pile at the next Congress—to be replaced by a formal "Creed," nicknamed a "Statement of Principles." Verily, "those whom the gods would destroy, they first make mad." Let us hope (and pray,

if you still pray) that the good-sense, and good-taste, of the "plain people" at the next Congress will override the ambitious designs and institutionalized ideals of the few "leaders" in this matter.

But, there: pray pardon me—I forget sometimes that I am an "outsider" and a New Thought "SCAB," and really have no right to venture a suggestion, or register a wish, about anything within the corral of the Alliance. We may break the physical ties, but to the old ties of memory and sympathy survive—often in spite of ourselves.

Really, though, I should hate to see that old "Statement of Purposes" die, even though I no longer "belong." But, here perhaps, as before in the spiritual history of the race, that which is cast aside will be found and used by those who can better appreciate it. "The stone which the builders rejected, etc."—**remember the rest of it?**

A RECIPE FOR HARMONY

Those who love Harmony in New Thought—and who doesn't, for that matter—will be interested to learn that Perfect Harmony was manifested at a recent Alliance meeting held here in Chicago, although there was no "steam roller" employed; and in spite of (or rather, **because of**) the fact that two very extreme views of Organizationalism were represented by speakers on the same platform. I wish that the entire Alliance membership could have been present at that meeting, for there certainly was a great object lesson there. Here is a brief account of the meeting in question.

The meeting was the concluding session of the Conference of the Illinois and Wisconsin District of The International New Thought Alliance, held at the New Morrison Hotel, in Chicago, under the direction of Mrs. Sarah C. Morse, Vice-President of the District; Miss Nellie Barrett, Treasurer; and C. Rudolph Malmberg, Field Secretary; on June 21 and 22, 1917.

The earlier sessions had been marked with great success. Stirring addresses had been made by such able speakers as Mrs. Sarah C. Morse, C. Rudolph Malmberg, Dr. Harold F. Palmer, Mrs. Ida Bilz, W. G. Morgan, Miss Josephine Bloom, C. W. Kyle, C. O. Boring, Victor E. Field, Mrs. Priscilla Knox McArthur, W. J. Holt, Dr. Perry Joseph Green, and others. Good music was furnished by the several local centres. Healing meetings were successfully conducted.

At the last meeting, on the evening of June 22, 1917, Mrs. Morse asked me to speak to the meeting, which I was glad to do notwithstanding the fact that I have severed my relations with the Alliance—I thought that if the Alliance folks at the Conference could stand it, certainly I could. Judge Abel Allen, of Chicago, one of the members of the "Committee for Preparing a Statement of Principles" for

the Alliance (which I have rather irreverently styled "The Creed Committee," in these pages), and a very strong advocate of "close organization," and "drawing the lines close," delivered a most interesting address on the subject of "**The Lights and Shadows of New Thought**," in which he set forth in clear unmistakable terms just what he thought that true New Thought stands for; and what he did **not** think it stands for—in the latter class being included Hypnotism, Astrology, Numerology, Theosophy, Reincarnation, Immortality in the Flesh, etc.

Judge Allen does not believe in "Inclusiveness" in the New Thought Alliance, nor in "Drawing the Circle Wider"; he represents that section of the movement which believes in a "close organization," and a tight one—and he has the courage of his convictions, the power to present his views clearly and forcibly, and the unmistakable honesty which gives weight to his expressions. While I stand for and represent the opposite element in New Thought, I am glad to testify to the sterling qualities, the honesty of purpose, and the courageous attitude of this representative of the other element. It is good to meet a man who knows what he thinks—and is not afraid to express it.

Next followed Rev. F. W. Millar, Pastor of the Kimbark Avenue Universalist Church, of Chicago. Mr. Millar gave us a strong talk, filled with Courage and with Universal Love, Tolerance, and Charity. He held that New Thought would never be an Institution, unless it has a Pope; and it would never have a Pope, because "it is not built that way." He gave us one of the best New Thought talks that I have ever listened to. As I said afterward, in my own talk, it was a revelation to see and hear a man in conventional clerical garb, "with a collar buttoned up behind," expressing ideas which we have fondly imagined to be "exclusively New Thought." I then and there publicly "took back" everything that I had ever said against "Pastors." If there were more "Pastors" like this in the churches, there would be no need of the "make believe" New Thought "Churches"—and no need of New Thought folks "playing church" in their associations and unions and meetings.

I followed with a talk against Organization, which was received by these Alliance folks with attention and kindness. One would have supposed that I was one of the Alliance Sacred "Honorary Presidents," judging from the kind reception accorded me. I said just what I thought, and how I felt—and they "stood for it" just as one lot of good friends stand for the honest opinions of another friend—just as they stood for Judge Allen's remarks.

But what I wanted to say in this talk to you is this: **there was not the slightest sign of friction, inharmony, or intolerance in that meeting.** It was a gathering of friends—friends listening to friends talk-

ing as friends. That tells the whole story. As I said at the beginning of this article, I wish that the whole Alliance could have been present at that meeting, and could have seen how totally opposing views could be presented, and received, without anyone losing his or her temper—and without any sign of friction, jealousy, or inharmony. I trust that this same spirit will manifest itself at the Congress of the Alliance itself—the Illinois and Wisconsin Conference has set the parent body a splendid example. **There were no “bosses” present—there were no axes to grind—there was no “Politics.”** With these elements out, New Thought will be able to achieve its true goal. **Here is the Recipe for Harmony!** So mote it be!

[Judge Allen informs me that his address will be printed in full in the August number of “**Nautilus**”—I trust that you will read it carefully, in order to get the point of view of the element in New Thought represented by him. My own views you have learned through my talks on the subject in this magazine—so there is no use in reproducing my talk here (I have no notes of it, anyway).]

NEW WRITERS IN THIS NUMBER

I take pleasure in introducing two new writers for the magazine, this month. I believe that a variety of presentations of Truth is advisable. We cannot have too many different angles of inspection and expression of Truth. What will reach one person, will fail to reach another; what will attract one may even repel another. Likewise what **you** may not like—what I may not like—may be the particular channel through which the Message of Truth may flow to certain others.

This does not mean that I do not like the respective messages of these two new writers whom I introduce to you this month. For, quite the contrary, I like both; and I find certain points of agreement with my own views in their respective messages. But, to those who have become accustomed to certain phases of presentation and expression in this magazine, these new messages may seem to reflect a “difference.” If so, so much the better. It is well to view the Truth from many angles—even if the view from some of these angles may seem different from those with which we are familiar. On the other hand, it may be that in these new presentations there will be that which will attract you, where our usual presentation has failed to do so. If so, so much the better: I want to get the Truth into you **someway**—if my own way doesn’t accomplish the result, then let me help to furnish you with another way.

One of our new contributors, Mr. Harold F. Palmer (formerly the “Reverend” Harold F. Palmer) is a well-known worker in the New Thought field. The Pacific Coast knows him very well; and he is

now extending his following in Chicago, Boston, and other cities which "the Coast" calls "back East." Mr. Palmer is the "Field Secretary" of the New Thought Alliance, for the Western States. His home is in Long Beach, California. He is also Vice-President of the Alliance, for Southern California-Arizona. He is one of the "live wires" in the Alliance, and belongs to the "broad and inclusive" element, rather than to the "exclusive" one. His idea of New Thought is like that of the Master whose teachings he endeavors to pass on to others in the original spirit thereof, i. e., the idea of "inclusiveness," tolerance, and brotherhood. His idea of a New Thought Creed is patterned upon that of his Master—the Fatherhood of God, and the Brotherhood of Man. But, let Mr. Palmer speak for himself. You will grow to like him, after you get accustomed to his terms and manner of expression. He is one of the coming men in the **new** New Thought.

Our second new contributor is a lady who is a deep student of the Esoteric Religions of the World. While familiar with, and sympathetic toward, **all** the World Religions (for she finds the Inner Teaching in all of them), she finds in the bosom of Christianity all that is to be found in any and all of the other religions. And so, she wishes to pass on to others that which has brought to herself Peace and Satisfaction. She refuses to allow me to use her own name in publishing her articles in this magazine, though she has hosts of friends in many parts of the world who would welcome these articles from her pen. She prefers to be known to our readers simply as "Eloise"—so be it! I am sure that she will prove a welcome addition to our regular staff—many will doubtless find in her work that which has been lacking in the work of our other writers, including my own work.

So, friends, give these new contributors "the glad hand"—and send them helpful thought waves of encouragement. Send them silent messages of what you want them to write about, and see how quickly they respond. The readers of a magazine seldom realize the close bond which in time becomes established between writers and readers thereof—nor how quickly the writers sense the thought and wishes of the readers, though no word may be written.

HERE'S HOPING!

Well, the price of printing paper has seemingly ceased (or at least paused in) its upward climb. In fact, it has actually **decreased** a little. The paper market is "marking time," and nobody seems to know just what is going to happen. And, also, there has been a pause in the matter of the new postal rates for periodicals—here is also another case of "marking time," and of lack of knowledge as to "what shall the harvest be." In the meantime, however, "no news is good news"—and the publishers of this magazine once more bid me to an-

nounce that the contemplated increase of subscription price from \$1.10 to \$1.50 per year will be held open until they know "which way the cat is going to jump." They are determined to avoid this increase in subscription price, if possible. Only the sternest necessities of increased price of paper, or of postal rates, or of both, will cause the advance. And, even then, the advance shall be made only at the last possible moment.

Of course, at the present cost of getting out the magazine, and the low subscription price charged for it, the publishers are not making any money from the magazine—but look at the fun **I** get out of **editing** it, and the fun **they** get out of **owning** it! After all, however, they are not **losing** anything on it, even though they are not making money out of it: and "breaking even" in the magazine-publishing business, at this time, is quite a feat—one of which our publishers are justly proud.

But, one thing is certain, and that is that the subscription price **will not be any lower—and it may be higher at any moment.** So, the part of wisdom would seem to dictate the renewal of subscriptions—or the placing of new subscriptions—**at the present price and RIGHT NOW!** If the price should go up suddenly—and it will be "suddenly" and "without notice," if it **does** go up—a lot of you good folks will be cross with yourselves for not having taken this little hint! "Watchful waiting" is a good thing—but there is such a thing as waiting too **blamed** long!

W. W. A.

EXTRY!!!

ALLIANCE CANDIDATES

EXTRY!!!

As we go to press, I hear the following names mentioned as candidates for the Presidency of the International New Thought Alliance, to be elected at the St. Louis Congress next September. Although, in some cases, the persons named have not as yet formally announced their respective candidacies, nevertheless their friends are already earnestly and actively advocating their election. Although the editor of this magazine is no longer a member of the Alliance, nevertheless he will endeavor to keep its readers thoroughly informed as to the latest "inside" news of the Alliance, up to the date of going to press each month. The names of the candidates follow:

- James A. Edgerton, Washington, D. C., the present President.
- Elizabeth Towne, Holyoke, Mass., present "Honorary President."
- Dr. Julia Seton, New York City, present "Secretary-at-Large."
- Annie Rix Militz, Los Angeles, Calif., present "Honorary President."
- Harriet Hulick, St. Louis, Mo., present "General Field Worker."
- Perry Joseph Green, Portland, Ore., present "Field Secretary."
- Dr. T. W. Butler, Victoria, B. C., present "Vice-President."

For Secretary (to replace Miss Grace Wilson, who wishes to return) there seems to be only one name mentioned in "the higher circles," namely, that of Dr. Harold F. Palmer, of Long Beach, Calif. Dr. Palmer has the approval of the present administration, and Elizabeth Towne has also given her consent to his candidacy; besides which he is popular with the rank and file of the members, and is recognized as being especially and peculiarly well fitted for the position, should he desire it.

—W. W. A.

Old-New Thought

In this department the editor invites you to enjoy with him certain selections from some of the older writers. Some of the best New Thought is very old indeed. Truth knows no time or country. New Thought is a state of mind, rather than a set of creed, you must remember. The inspired writers of a thousand years ago, and the illumined writers of today, are contemporaries in New Thought—they live in the same thought and feeling, though they are separated by the years.

THE THREEFOLD MESSAGE OF TRUTH

The Christian

"If any man amongst you seemeth to be wise in this world, let him become a fool, that he may be wise; for the wisdom of this world is foolishness with God. * * * Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual; for the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."—Paul's Epistle to the Corinthians.

The Buddhist

"The worldling will not understand the doctrine, for to him there is happiness in selfhood only, and the bliss that lies in a complete surrender to Truth is unintelligible to him. He will call 'resignation,' what to the enlightened one is the purest joy. He will see 'annihilation,' where the perfected one finds immortality. He will regard as 'death,' what the conqueror of self knows to be life everlasting. The Truth remains hidden from him who is in the bondage of hate and desire. Nirvana remains incomprehensible and mysterious to the vulgar mind that worldly interests surround as with clouds."—Gautama, the Buddha (translated by Paul Carus).

The Brahman

"To thee I shall declare this most mysterious knowledge, together with realization, knowing which thou shalt escape from evil. This is the royal knowledge, the royal mystery, the excellent sanctifier, directly realizable, lawful, easy to practice, and exhaustless in result. Men who have no faith in this righteous Truth revolve in the way of the death-dealing world, not finding Me. By Me, of unmanifest form, all is pervaded; all creatures are based and grounded in Me, but I am not based or grounded in them."

—Bhagavad Gita.

What Profession Shall a Man or a Woman Take Up Today?

Opportunities Offered by the Revolution In Drugless Healing

By Jno. A. Snyder

"Only a few years ago," said a successful practitioner to a patient, "I would have flooded your system with drugs and trusted



to God to bring you out whole. Now you see I am not using a drug of any kind and you are getting well."

Is the ancient and honorable profession of medicine undergoing a revolution? Are new opportunities opening for men in a science of healing which has discarded the methods of antiquity and is performing in every day practice what would once have been called medical feats?

Take the evidence from the great men of the "old school." Let those whose standing is such that they can speak with authority and without fear tell you how the practice of medicine is going through the process of remaking, which means the use of natural methods instead of drugging and blind experiments—the elimination of dosing.

A physician of world-wide fame, the head of the medical department of a famous university says: "The best physician is the one who knows the worthlessness of most medicines." A noted Scotch professor announces that "Nine times out of ten, our miscalled

remedies are injurious to our patients." One of the most popular of all medical writers states that "next after disease, the struggle of the coming doctor will be against drugs." And says a former President of the American Medical Association: "Drugs with the exception of two are valueless as cures."

The fallacy of trying to club people back to health by the use of drugs was really discovered over a hundred years ago by a group of physicians in Bohemia. These scientists found that the cause of practically all disease lies in pressure of misplaced vertebrae on the nerves which pass from the spinal cord to the affected parts of the body; and that removal of this pressure brings relief and cure.

And now comes the great profession of Chiropractic organized by American doctors upon the principles discovered by these Bohemians, which discards drug treatment and cures its patients by reaching the very seat of the trouble, relieving the abnormal pressure and re-establishing the normal nerve currents.

This great system of drugless healing has brought to the human race relief from the treatment of mere symptoms and freedom from dosing with nauseous, poisonous compounds which so often have left in their train ailments more serious than those they were supposed to cure.

Again we find the most progressive of the "regular" M. D.'s bringing their testimony to support the cause of drugless healing as presented by Chiropractic. Here are some of the statements made by medical men who are broad minded enough to acknowledge the short-comings of old methods and to recognize what has been accomplished by this better way of curing disease.

"It is the most logical and scientific method of curing ills," says the former Chief Surgeon of one of our greatest hospitals.

"Diseases are but the result of 'impinged nerves'" is the statement of an eminent professor of medicine in a leading university. "An exact and scientific method," reports a noted New York lecturer on medicine. And to further demonstrate the revolution in medicine, it must be observed that many established doctors have taken post-graduate work in Chiropractic.

And the public has not been behind the medical profession in recognizing the superiority of this school of drugless healing. The doctor of Chiropractic finds his clientele waiting for him. The principles of Chiropractic are so logical and their application so successful that those who have once experienced or seen the results will never again consent to be drugged. The speedy relief, which comes as a result of the skillful spinal adjustments by the Doctor of Chiropractic need be experienced but once to convince any intelligent person that this is the true method of relief for physical ailments.

The "regular" doctor, as a rule, has to struggle for a practice because there are too many of his kind and because the public is becoming more and more skeptical of the "drugging" process. Just as the Professor of Surgery in a leading medical college says: "Of all science, medicine is the most uncertain." While Dr. Schweiniger, Bismark's physician, plainly said: "The practice of medicine is a farce; the so-called curing by drugs is a fraud." The people are fast learning all this by experience.

It is the usual thing for a Doctor of Chiropractic to step at once into a comfortable practice and then to find a steady increase in his income. Reports received from practitioners show that incomes for the first year often run as high as \$4800 to \$6000. The average old-school doctor would consider this a very good return in the tenth year of his practice.

The course of study in Chiropractic given by the American University is training men and women to enter upon this profession with prospects of success unsurpassed in any other technical calling. Under this system, no special preliminary education is required and as the course is given by mail the student need not give up any present occupation.

And for a limited time, a very remarkable offer is being made to those who register. Twenty lessons of the course and two sets of valuable Anatomical and Nerve and Pain Area Charts are to be given free.

The lessons teach how to make spinal adjustments for Headache, Indigestion, Epilepsy, Constipation, Rheumatism, Neuralgia, Lumbago, Pleurisy, Jaundice, Dyspepsia, Neuritis, Catarrh, Fevers, Paralysis, Asthma and many other ailments. They show what a simple, yet remarkable system of healing Chiropractic is.

The charts give a complete view in colors of the anatomy of the human body. The value of these charts alone is \$31.50. But on this special limited offer, they cost nothing.

This offer is made for the present by the American University to interest a number of ambitious men and women at once. There are hundreds of localities which are in need of Doctors of Chiropractic and the demand is such that more graduates must be provided.

If you want to change from a monotonous, small paying position to a highly remunerative profession, send the coupon for information and do it while this special offer holds good. Let us tell you about the opportunities presented to Doctors of Chiropractic and how you can master Chiropractic in your own home, receiving the degree of D. C. Also ask us about the arrangement we are now making by which you can pay for the entire course of instruction on easy monthly terms. The work which this University is doing to bring competent men and women into this profession is planned to open the doors not only to those of means but also to those whom fortune has not yet favored. Our ambition is to see every community benefit from the services of skilled Chiropractic doctors. Therefore this special opportunity is presented for a limited time. Your request implies no obligation upon you. You can begin now or any time later. But the time to write is now. The coupon will bring all the facts. Address, American University, Dept. 961, Chicago, Ill.

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